A BREVIARY OF THE LATER PERSECUTIONS

Of the Professors of the Gospel of CHRIST JESUS, under the *Romish* and Antichristian Prelats through Christendome, from the time of *John Wickliff* in the year of God 1371. to the Reign of Queen *Elizabeth* of *England*, and the reformation of Religion in *Scotland*: And of the cruell Persecutions of the Christians under the Turkish Emperors, with some memorable occurrences that fell out in these times through diverse Realmes and Countreys. Collected out of the Ecclesiastical History and Book of Martyrs, by [illegible] Foxe.

Luke 9. 23.

And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
Verse 24. *For whosoever will save his life shall lose it, and whosoever shall lose his life for my sake, the same shall save it.*
Verse 25. *For what advantage hath a man if he gain the whole World, and destroy himself, or lose himself.*
Verse 26. *For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his glory, and in the glory of the Father, and of the holy Angels.*

Printed by ROBERT SANDERS Printer to the Town of *Glasgow*, and are to be Sold at his Shop,
ANNO DOM. 1663.

A

BREVIARY

OF THE

LATER PERSECUTIONS

Printed by ROBERT SANDERS Printer to the Town of Glasgow, and are to be Sold at his Shop,

Anno DOM. 1693.

TO THE CHRISTIAN READER.

Rome is not now, as it was in the Primitive times, it was then the ſeat of the true ſervice and worſhip of God, where the Word of God was truly and purely preached, profeſſed and maintained, but now *Rome* is full of errors, ſuperſtition and idolatry, of all iniquitie and wickedneſſe, full of vile abominations. *Petrark*, *Mantuan*, and many others, call *Rome* the Shop of all wickedneſs, *Babylon*, *Sodom*, the School of errors, the Church of hereſies, an harlot with a ſhameleſs face; *Mantuan* thus noteth the vice there uſed,

Pudor in villas, ſi non patiantur eaſdem
Et villæ vomicas, Roma *eſt jam tota lupanar*,

That is, go ſhame to the Villages, if they be yet as free from the ſame filth, for now all *Rome* is nought ſave botherlie. And *Paſquil* confirmeth the ſame, when one having been at *Rome*, at his departure taketh his leave thus,

Roma *vale, vidi, ſatis eſt vidiſſe, revertar*
Cum leno aut meretrix, ſcurra, cynedus ero.

That is, *Rome* farewell, I have ſeen, and now I am glutted with the ſight, I will return when I am baud geſter, *catamit.*

All things are now ſaleable at *Rome*, ſaith *Mantuan*,

——— *Venalia nobis*
Templa, Sacerdotes, Altaria, Sacra, Corona,
Ignis, Thura, Preces, Cœlum eſt venale, deuſque,

Temples, Prieſts, Altars, rites (I tell no tale)
Crowns, Sacrifices, Heaven and God are ſet to ſale,
And the ſouls of men. *Tetzelius* the Popes pardon-monger perſwaded the people in *Germany* that whoſoever would give ten ſhillings ſhould at his pleaſure deliver one ſoul out of the pains of Purgatory, and aſſoon as the money rang in the Baſen, that ſoul was ſet at liberty, but if it were one penie leſſe then ten ſhillings, it would profite them nothing. This gainfull gullerie *Luther* cryed down with all his might, and ſo marred the market; and therefore it is ſaid by one very well,

Vivere qui ſancte cupitis, diſcedite Roma,
Omnia cum liceant, non licet eſſe probo,

That is, ye that deſire to live holy, depart from *Rome*, for when all things are

are lawfull, it is not lawfull to be holy. And as *Rome* is not now as was of old, so neither are the Bishops of *Rome* such men as were in t primitive times, they were then Preachers of the Gospel of Christ Je ius, maintainers and defenders of it, and gave their lives to Martyrdom for the cause of Christ and his Gospel, so that there were 25. of the that died Martyrs, in order one after another. But now the Bishops *Rome* are become Tyrants, and cruel persecuters of the Saints of Go and Professors of the Gospel of Christ Jesus, with fire and sword, as may see in the Martyrdome of *John Hus* and *Jerome* of *Prage*, and tho lands moe. And as this ensuing Treatise doth declare, they are m of wicked and vitious lives, given to unlawfull Arts and Sciences, a Necromancy. There were eighteen Popes Necromancers, one su ceeding another: they are lifted up in intollerable pride, and claim a take to themselves high and arrogant titles, as universall Bishops, Pri ces of Priests, supream heads of the Universall Church, and Vicars Christ here on earth, which must not be judged of any, having knowledge of Scriptures, and all Laws contained within the Chest their breasts, chief Magistrates of the world; they exalt themselves bove Kings, Princes and Emperours, causing some of them to ly un their feet, some to hold their stirrop, some to lead their horse by bridle, some to kisse their feet, placing and displacing Emperors, Kin Dukes and Earles, whom and when they pleased. Was it not a p sumptuous thing in *Gregorius* the seventh, to cause the Emperor *He* the fourth to stand at his gate three dayes and three nights bare-foot bare-legged, with his wife and childe, in the deep of Winter, b frost and snow, entreating for his absolution, and after did Excomm nicate him again, so that he was twise Excommunicate in his da And did not I *Paschalis* after *Gregorie* set up the son of the said *Henri* against his father in war to possesse the Empire, and to put down his ther, and so he did. And did not I *Gregorius* set up *Robert Wysard* make him King of *Sicilia*, and Duke of *Capua*. Did not I Pope *Al ander* bring under *Henry* the second, King of *England* for the death *Thomas Becket*, and cause him to go bare-foot to his Tomb at *Can bury* with bleeding feet. Did not I *Innocentius* the third cause K *John* to kneel down at the feet of *Pandolphus* my Legat, and offer his Crown to his hands, and to kisse the feet of *Stephen Langtown* Bis of *Canterburie*, and benefices, mercied him in a thousand merks be y Did not I *Alexander* bring the valiant Emperor *Frederick* the firs *Venice* by reason of his son *Otho* there taken prisoner, and there in *Marks* Church made him fall down flat upon the ground, while I set

feet upon his neck, saying that verse of the psalm, *Super aspidem & Basiliscum ambulabis*, &c. Did not I *Adrianus* Pope, an *Englishman* born, controle and correct the foresaid *Frederick* the Emperor for holding the left stirrop of my horse when he should have holden the right; and afterward did I not Excommunicate him and curse him, for that he was so fawcy to set up his own name in writing before mine. Did not I Pope *Celestine* Crown *Henry* the fifth Emperour with my foot, and with my foot spurned the Crown from his head again in St. *Peters* Church, to make him know that the Popes of *Rome* have power both to Crown Emperors and to depose them again. And briefly sayes the Pope, who is able to comprehend the greatnesse of my power and of my seat? All the earth is my Diocesse, and I the ordinary of all men, having the authority of the King of all Kings upon subjects, I am all in all, and above all, so that God himself and I the Vicar of God hath but one Consistory, and I am able to do almost all that God can do, *clave non errante*. It is in my power to alter and abrogate Laws, to dispense with all things, yea, with the precepts of Christ: and in a word, I declare and pronounce to stand upon necessity of salvation for every humane creature to be subject to me. And as their pride, so their avarice is insatiable in exacting & gathering of money of all under their jurisdiction & putting it into their treasury, for *Petrarch* recordeth that in the Treasury of Pope *John* the 22. were found after his death 250 Tuns of gold. And of *Boniface* the 8. It is storied that when he was taken by *Philip* the fair King of France, and his Palace rifled, there was more Treasure found then all the Kings of the earth were able to shew again. What hudge summes of money did *Tecelius* and his Companions rake together out of *Germany* for indulgences and pardons. The Pope had yearly out of *England* above nine Tuns of Gold. *Otto* one of the Popes Muscipulatores, mice-catchers, as the story calls him, departing out of *England* left not so much money in the whole Kingdome as he either carried with him, or sent to *Rome* before him. It was trulie and trimly said by Pope *Innocent* the fourth. *Vinea enim hortus deliciarum* Papis *fuit tum* Anglia *& puteus inexhaustus*. England was then a gallant garden to the Pope, and a Well-spring of wealth that could not be drawn drie. Cardinal *Volsey* emptied the land of Twelve score thousand pounds to relieve and raniome Pope *Clement* the seventh imprisoned by the Duke of *Burbon*. The Apostle *Paul* in the 2. to the *Thes.* foretells of the nature and manners of those wicked men and their destruction, and by speaking of one he poincteth out the body of that tyrannous and persecuring Church, hee calls him that man of sin, that breathing Devill so portentuously, so perilesly vitious, *Vi-*

...ges, omen non hominis sed visti esse videatur, as *Lipsius* saith of one *Tubulus* a Roman Prætor that sin it self can hardly be more sinfull, nei... he calls him the son of perdition, destined to destruction even to be ca... alive into the lake of fire burning with brimston. *Rev.* 19. 20. We might Pope *Marcellus* the second, strike his hand upon the Table and say, *Non video quomodo qui locum hunc altissimum tenent salvari possint.* I see not how any Pope can be saved when I was first in orders said Pope *Pius Quintus*, I had some good hope of Salvation, when I was made Cardinal I doubted, but now that I am Pope, I almost despare. Again the Apostle calls him an adversary, and exalteth himself against all that is called God or that is worshipped, all men know who hee is that saith he can shut up heaven and open it at his pleasure, and take upon him to be Lord and Master above all Kings and Princes; before whom Kings and Princes fall down and worship, honouring that Antichrist as a God. And he sitteth as God in the Temple of God, shewing himself that he is God. In the year 1540 Pope *Paul* the third suffered himself to be thus blasphemously flattered, *Paulo tertio optimo maximo in terris Deo.* In the year 610. Books were printed at *Bononi* and at *Naples* with this Inscription, *Paulo 5. Vice Deo christianæ reipublicæ Monarchæ invictissimo, pontificiæ omnipotentiæ conservatori æternimo.* To *Paul* the 5. Vice-god, most invincible Monarch of Christendom, most stout defender of the Papal Omnipotency. The Pope can do all that Christ can do, of wrong he can make right, of vice vertue, of nothing, somethin... saith *Bellarmine*, he is lifted above the Angels, so that hee can excommunicate them, he can dispense against not only the law of nature, but against all the Evangelists, Prophets and Apostles saith Pope *John* 8. In a match. One of his parasits clawed him thus.

Oraclis vocis mundi moderatis habenas
Es merito in terris diceris esse Deus.

He is cried up for Lord of Lords, and King of Kings, and that hath both the swords throughout the World, and an illimited Empire over all reasonable creatures, *dulia adorandus &c.* Ye see then what kind of men their Popes are, who call themselves universal Bishops, and that the charge and government of Christs universal Church is committed to them, that they are the Vicars of *Christ* and the successors of *Peter*, yet they are the greatest enemies that Christ and his Church have, they are subverters and overthrowers of his Kingdome, what cruell and bloody practises they have used throughout Christendom to subvert the Gospel, and the professors thereof, what innocent blood they have shed the Book of Martyrs doth abundantly testifie, and this small ensuin...

Treatiſe doth compendiouſly declare; but God will bring down their ntollerable pride and Tyrranny and lay them low and conſume them ith the breath of his mouth, as ſaith the Apoſtle. And as for *Rome* he Seat of Antichriſt which is called *Babylon*, ſhall come to fearfull uine and deſtruction as St. *John* in the 18. *Rev.* foretells it is fallen, *t is fallen* Babylon *that great City, and is become the habitation of devils, nd the hold of all foul Spirits, and a Cage of every unclean and hatefull ird, for all Nations have drunken of the wrath of her Fornication, & the Kings of the earth have committed fornication with her*; that is ſpirituall horedom which is Idolatry: *the Merchants of the Earth which were inriched with the pomp and luxuriouſneſſe of it ſhall weep and wail &c.* But ll the Elect ſhall rejoice for the juſt vengeance that God hath taken n her. Alſo the Emperor *Frederick* is reported to have foretold the uine of *Rome* in this diſtick.

Roma diu titubans variis erroribus acta
Corruet, & mundi deſinet eſſe caput.

But not to trouble Thee Gentle Reader with longer preface, I reſt.

Thine in the Lord to ſerve thee,

Mr. ROBERT YOUNG.

THE

Thine in the Lord to serve thee,

MR. ROBERT YOUNG.

THE

A BREVIARY OF THE LATER PERSECUTIONS,

Of the

Professors of the Gospel of CHRIST JESUS, under the *Romish* and *Antichristian* Prelats.

The Persecution of the Christians in the Primitive Church under the Heathen Emperors and Tyrants of Rome, continued the space of three hundred years after the passion of Christ, to the seventh year of Constantine the great, who stayed the persecutions, and setled peace in the Church, so that there was no set or universall persecution in the Church, for the space of a thousand years thereafter, for all that time Satan was tyed and bound up, and his rage restrained against the Professors of the Gospel; thereafter was Satan let loose again for a time, to vex and trouble the Church, as we have it in the 20. of the Revelation, in these words, And I saw an Angel descending from heaven, having a key of the bottomlesse pit, and a great chain in his hand, and he took the Dragon the old Serpent, which is the Devil and Satan, and bound him for a thousand years, and put him into the bottomlesse dungeon, and shut him up, and signed him with his seal, that he should no more seduce the Gentiles, till a thousand years were expired, and after that he must be loosed again for a little space of time. These thousand years being now expired, and Satan loosed, he begins

again to persecute the Church of God, and the professors of the truth, in the person of Wickliff, in the year of our Lord 1371, in the dayes of Edward the third King of England.

This Wickliff was an English-man, and a Professor of Divinity in Oxford, a man of great spirit, and of great learning, he came to such a degree of erudition, that he was thought the most excellent amongst all the Theologians at that time, he perceiving the true Doctrine of Christs Gospel to be adulderat and defiled with so many filthy inventions of Bishops, Sects of Monks, and dark errors, and after long debating and deliberating with himself, with many secret sighs and bewailings in his mind the generall ignorance of the whole world, could no longer suffer or abide the same; he at the last determined with himself to help and remedy such things as he saw to be wide and out of the way, and so he began as from a deep night, to draw out the truth of the Doctrine of the Son of God, with the purity of the Doctrine which he taught, he also lively touched the abuses of the Popedome, in so much that the Locusts (that is to say, the Monks and begging Friers) listed themselves up against him, to persecute him, with all the rable of the Popish Clergie, but the Lord gave him for a Protector King Edward the third, the Duke of Lancaster the Kings son, and Lord Henry Peircy the Marshall of England, for all the time of King Edwards raign, he had great liberty of his profession, and that the King carried a speciall favour and good will to him, appears in this, that he sent him with an Ambassadour over into the parts of Italy, to treat with the Popes Legats concerning affairs betwixt the King and the Pope, with full commission.

This King Edward was a good man and hath this commendation that he was, Orphanis quasi Pater, afflictis comparans, miseris condolens, oppressis relevans, & cunctis indigentibus, pendens auxilia opportuna, that is, to the Orphans he was a Father, compatient to the afflicted, mourning with the miserable, relieving the oppressed, and to all them that

 wan

wanted a helper in time of need, &c. Pope Gregory, being informed of Wickliffs Doctrine, and that was spred abroad through the land, He wrote to the Archbishop of Canterbury, and to the Bishop of London, to cause apprehend the said John Wickliffe, and to cast him into prison, and that the King and Nobles of England should be admonished not to give any trust to the said John Wickliffe, or to his Doctrine in any wayes. As also, he wrote unto King Edward, or rather unto King Richard who succeeded King Edward to persecute this Wickliff, but God shortned the rage and fury of this cruel Prelate against him, for that in the same year, or, in the beginning of the next year following, the forsaid Pope Gregory the eleventh turn'd up his heels and died: Yet the Archbishop of Canterbury, and the Bishop of London did vex and trouble him, and held sundry meetings of the Clergy against him, to condemne him and his Doctrine. And here is not to be past over the great miracle of Gods Divine admonition or warning; for when as the Archbishop and Suffraganes with the other Doctors and Lawiers, with a great company of babling Friers and Religious persons were gathered together to consult as touching John Wickliffs books, and that whole sect. When as I say they were gathered together at the Gray-friers in London to begin their businesse upon St. Dunstanes day after dinner, about two in the cloak the very hour and instant that they should go forward with their businesse, a wonderfull and terrible earthquake fell throughout all England; whereupon diverse of the Suffraganes being feard by the strange and wonderfull demonstration, doubting what it should mean, thought it good to leave off from their determinat purpose. But the Archbishop (as the chief Captain of that Army, more rash and bold then wise) interpreting the change which had happened clean contary to another meaning and purpose, did confirm and strengthen hearts and minds which are almost danted with fear stoutly to proceed and to go forward in their attempted enterprise, who then discoursing Wickliffs Articles, not according to the sacred

Canons of the Holy Scripture, but unto their own
private affections and traditions, pronounced and gave
sentence that some of them were simply and plainly He-
retical, other some false, erroneous, other irreligious,
some seditious and not consonant to the Church of Rome.

John Wicklif a long time after this returning again, ei-
ther from his banishment being banished by king Richard
or from some other place where he was secretly kept,
repaired to his Parish at Lutterworth where hee was Par-
son, and there quietly departing this mortall Life, rested
in peace in the Lord. 1384. Here is to be noted in the
Man as in other sorts, whom the Lord so long pre-
served in such rages of so many enemies from all their
hands, even to his old age. This Wicklif had written
verse and sundry works, the which in the year of our
Lord 1410 were burnt at Oxford. And not only in Eng-
land, but in Bohemia. Likewise the Bookes of the said Wick-
lif were set on fire by the Archbishop of Prage, who made
diligent inquisition for the same and burned them. The
numbers of the Volumes which he is said to have bur-
ned most excellently written and richly adorned with
bosses of Gold, and coverings (as Aneas Silvius writes)
were about the number of two hundred. Great was the
testimony given out by the University of Oxford touch-
ing the commendation of the great Learning and good
Life of John Wicklif; as also great was the testimony and re-
commendation of Master John Hus concerning John Wick-
lif, who affirmed that he was no Heretick, and yet the
Counsel of Constance condemned him for an Heretick
and caused his Body and Bones to bee raised and
burnt 41. years after his Death, and took his Ashes and
threw into the River, thinking thereby utterly to ex-
tinguish and abolish both the Name and Doctrine of
Wicklif for ever, for though they digged up his Body, and
burnt his Bones, and drowned his Ashes, yet the Word
of God and truth of his Doctrine, with the fruit and suc-
cesse thereof they could not burn, which yet to this day

for the most part of his Articles do remain. After the Death of Pope Gregory the eleventh, there ensued such a great Schisme in Rome between two Popes, Urban and Clement, and other succeeding after them, one striving against another that the Schisme thereof indured the space of 39 years or there about, untill the time of the Counsell of Constance. As touching this Pestilent and miserable Schisme, It would require here another Iliad to comprehend in order all the circumstances and tragicall parts thereof, what trouble in the whole Church, what parts taking in every country, what apprehending and imprisoning of Priests and Prelats taken by land & sea, what shedding of Blood did follow thereof; how Otho Duke of Brunswick, and Prince of Tarentum was taken and muttered, how Joan his wife Queen of Jerusalem and Sicilia who before had sent to Pope Urban beside other gifts at his Coronation 40. m. Duckets in pure Gold, was after by the said Urban committed to prison, and in the same prison strangled: What Cardinals were racked & miserably without all mercy tormented on Gibbets to death, what slaughter of men, what Battels were fought between the Popes, whereof 5000. on the one side were slain, beside the number of them who are taken Prisoners, of the beheading of five Cardinals together after long torments, And how the Bishop of Aquilonensis being suspected of Pope Urban for not ryding faster with the Pope, his horse not being good, was there slain by the Popes commandement, sending his Soulders unto him to slay him, and cut him in pieces, with many moe acts of horrible cruelty happening in the time of this abominable Schisme. About the same time also, or about three years after there fell a cruell dissencion in England between the common people, and the Nobility, the which did not a little disturb and trouble the Commonwealth. In this tumult Simon of Sudbury Archbishop Canterbury was taken by the Rusticall and rude people and was beheaded.

In the year of God 1397. there was a battel fought
betwixt Tamerlane the Tartarian Prince, and Bajazet
fourth King of the Turks, not far from the Mount Ste
where Bajazet there lost his son Mustapha, with two hund
thousand of his men, and Tamerlane not many fewer
jazet himself was taken, and being brought to Tamer
ang after sundry things asked of him, he inquired of
what he would have done with him if it had been his
tune to have fallen into his hands as thou art now
mine, I would, said Bajazet, have inclosed thee in a C
of Iron and so in triumph have carried thee up and do
my Kingdom; Even so, said Tamerlane shalt thou be s
ed: And so he made him to be chained in fetters
chains of gold, and to be shut up in an Iron Cage, m
like a Grate, in such sort as that he might on every
be seen, and so carried him up and down as he pa
through Asia, to be of his own people scorned and der
And to his own further disgrace, upon festival da
uled him for a footstool to tread upon when he mounted
horse, and at other times scornfully fed him like a D
with crumms fallen from his Table. A rare example
the uncertainty of worldly honour, that he unto w
ambitious mind Asia and Europe, two great parts of
world were too little, should be now carried up and do
cooped up in a little Iron Cage, like some perillous
beast; all which Tamerlane did not so much for the ha
to the man, as to manifest the just judgement of Go
against the arrogant folly of the proud. It is repor
that Tamerlane being requested by one of his Noble
that might be bold to speak unto him, to remit some
of his severity against the person of so great a Prince
swered, that he did not use that rigour against him
King, but rather did punish him as a proud ambit
Tyrant, polluted with the blood of his own brother.

About this time Bertbold Schwartz and Alchimist inve
the Guns and Artillery.

After the death of John Wickliff, many were persecu
and suffered most cruel deaths in England, and many

did forsake the Realm, and were persecuted for the embracing, professing and maintaining of Wickliffs doctrine. And first of all we begin at one William Sawtre, a good man, and a faithfull Priest of the Church of St. Margaret in the Town of Lin, and zealous of the true Religion, he is brought before Thomas Arundell Archbishop of Canterbury, and his Clergie; and is before them convict and condemned for Heresie; he is first deposed and degraded from his Office, and thereafter delivered to the secular power to be burned: Thus it may appear how Kings and Princes have been blinded and abused by the false Prelates of the Church, in so much that they have been their staves and butchers to slay Christs poor innocent members. See therefore what danger it is for princes not to have knowledge and understanding themselves, but to be led by other mens eyes, and especially trusting to such guides, who through hypocrisie both deceive them, and through cruelty devour the people.

As this King Henry the fourth was the first of English Kings that began the unmercifull burning of Christs Saints for standing against the Pope, so was this William Sawtre the true and faithfull Martyr, the first of all them after Wickliffs death, which I finde to be burned in the raign of the foresaid King, which was in the year of our Lord, 1400. After the Martyrdome of this godly man, the rest of the same company began to keep themselves more clearly, for fear of the King, who was altogether bent to hold up the Popes Prelacie. Such was the raign of this Prince, that to the godly he was ever terrible, in his actions immeasurable, of few men heartily beloved; but Princes never lack flatterers about them; neither was the time of his raigne very quiet, but full of trouble, of blood and misery.

After the death of William Sawtre was apprehended one John Badby a Taylor, a Lay-man, he was accused of heresie and other Articles repugnant to the determination of the Church of Rome, before Thomas Arundell Archbishop of Canterbury, and other his assistants, both Lords Spi-

rituall

rituall and Temporall, and was condemned for an He-
retick, and delivered over to the Secular power to
burnt, the Kings warrand is given for his burning, he
brought into Smithfield, and there being put in an em-
pty Barrell, was bound with Iron Chains fastened
an Stake, having dry Wood put about him. And as
was thus standing in the Pipe or Tun, it happened th
the Prince, the Kings eldest son was there present, wh
shewing some part of the good Samaritan, began to ende
your and essay how to save his life, he admonished an
counselled him, that having respect unto himself, he woul
speedily withdraw himself out of these dangerous Lab
rinths of opinions, adding oftentimes threatnings,
which might have daunted any mans stomach, but h
hearkened not thereunto, and then was the Tun put
ker him, and fire put unto him; and when he felt th
fire, he cryed, mercy, calling belike unto the Lord, an
so the Prince immediatly commanded to take away th
Tun and quench the fire. The Prince his commande
men being done, asked him if he would forsake Here
to take him to the faith of Holy Church, which thing
he would do, he should have Goods enough, promising
so unto him a yearly Sitpend out of the Kings Tre
sury so much as should suffice his contentation, but th
valiant Champion of Christ neglecting the Princes fa
words and promises, continued constant in his profession
then the Prince commanded him straight to be put agai
into the Pipe or Tun, and that he should not afterwar
look for any grace or favour, and so he was burnt t
death. Other servants of God good & religious men wer
accused of Heresie, and brought before the Archbishop
Canterbury, as William Thorp, who gave a large and no
table confession of his Faith, and answered wisely an
godly to all the points whereof he was accused by th
Archbishop, where he suffered mocking and scorning an
threatnings; what became of this good man, and blesse
servant of God, is not at yet in Story specified, by al
conjecture, it is thought that the Archbishop Thomas Arun-
dell

all being so hard an adversary against him, would not let him go; much lesse it is to be supposed that he would ever retract his sentence and opinion which he so valiantly maintained before the Bishop, neither doth it seem that he had any such recanting spirit: Again, neither is it found that he was burned, wherefore it remaineth most likely to be true, that he being committed to some strait Prison (according as the Archbishop in his Examination before did threaten him) was so straitly keeped, that either he was secretly made away, or else there he died by sicknesse. The like end also I find happen to John Ashton another good follower of Wickliff, he was condemned by the Bishops, and because he would not recant, he was committed to perpetuall Prison, wherein the good man continued till his death.

And as great was the constancy of the true professors, so many did shrink, and did revolt and renounce for danger of the Law.

In those dayes great was the pride and glory of the Clergie of England, that none durst stir, or once mute against them, having the King so full on their side, armed moreover with Laws, Statutes, Punishments, Imprisonments, Sword, Fire and Fagot, reigned and ruled as they listed, as Kings and Princes within themselves. So strong were they of power, that no humane force was able to stand against them, so exalted in pride, & puft up in glory, that they thought all things to be subject to their reverend Majesties, whatsoever they set forth or decreed, it must be of all men received and obeyed: What greater shew of arrogancy and pride could there be then in this. When Thomas Arundell Archbishop of Canterbury passed by the high Street of London, and because they did not ring their Bells for a triumph of his coming, took great snuffe thereat, and did suspend all such Churches in London, not only with the Steeple and Bells, but also with the Organs, so many as did not receive his coming with the noise of Bells. The like stir for Bell-ringing, and for Processions, had almost happened between the

Arch-

Archbishop of Canterbury, Successor to this Thomas Arundell, named Henry Chicely on the one part, and the Abbot of St. Albons on the other part, had not the Abbot in time submitting himself to the Archbishop so provided, that the ringing of their Bells at his comming might not redoubt to any derogation of their Liberties, whereunto the Archbishop granted by his Letters direct to them. I expresse moreover, and describe the glorious pomp of these Princely Prelates in those blinde dayes of Popish Religion reigning then in the Church, I thought to adjoyn hereunto another example not much unlike, neither differing much in time, concerning certain poor men dated up, and enjoyned strait pennance by William Courtney predecessor of the said Thomas Arundell, for bringing Litter to his Horse, not in Wains as they should do, but in privie Sacks, in a secret manner under their Cloaks or Coats, for the which so hainous and horrible crespasse the said Archbishop sitting in his Tribunall seat, did cite and cite before him the said persons proditera. (For Latter after his own Latin) and after their submission, he joyns them Pennance, that is, that they going lenfant before the Procession, every one of them should carry openly on his shoulder his Bag stuffed with Hay or Straw, so that the said Hay or Straw should appear hanging out, the mouths of the Sacks being open, whereupon it was said,

This Bag full of Straw, I bear on my backe,
Because my Lords Horse his Litter did lack,
If ye be not good to my Lords Graces horse,
Ye are like to go bare-foot before the Crosse.

King Henry the fourth had a Prophesie that he should die in Jerusalem, and lying sick in a fair Chamber at Westminster, and lying in his Bed, he asked how they called the said Chamber, and they answered and said Jerusalem, and then he said, it was his Prophesie that he should make his end in Jerusalem: And so disposing himself toward his end in the foresaid Chamber, he died upon that sicknesse, whether of Leprosie or of some other sharp di-

ea

case I have not to affirm. The like Prophesie we read of Pope Sylvester 2. to whom being inquisitive for the time & place where he should die, it was answered, that he should die at Jerusalem, who then saying Masse in a Chappel (called likewise Jerusalem) perceived his end there to be near, and died.

Sir John Oldcastle the Lord Cobham a most worthy and religious Knight was suspect of Heresie, and to bee a favourer and maintainer of Wicliffs Doctrine, and the professors thereof, for the which he was apprehended, and accused and falsly condemned for Heresie. In his examination before the Archbishop Arundel and his Clergy, he answered wisely and Religiously to every point hee was asked upon, especially anent the Sacrament of the Lords Supper, and constantly and zealously maintained the Truth, but in end he is falsly and unjustly condemned as an Heretick. After that the Archbishop Thomas Arundel, had read the bill of his condemnation with most extremity before the whole multitude, the Lord Cobham said with a most chearfull countenance, though we judge my body, which is but a wretched thing, yet am I certain and sure that we can do no harm unto my Soul, no more then could Satan unto the Soul of Job, bee that created that, will of his infinite mercy and promise saveth. I have therein no manner of doubt. And as concerning these Articles of my Belief that I have given in unto you, I will stand to them even unto the very death by the grace of my Eternall God. And therewith he turned him unto the People, casting his hands abroad, and saying with a very loud voice, Good Christian people, for Gods love be well war of these men, for they elle will beguile you and lead you blindfold into Hell with themselves, for Christ saith plainly unto you, If one blind man lead another, they are like both to fall into the ditch. After this he fell there down upon his knees, and thus before them all prayed for his Enemies, holding up both his hands and his eyes towards Heaven, and saying, Lord God Eternall, I beseech thee of thy great mercy take to

forgive

forgive my persewers if it be thy blessed will. And the
he was delivered to Sir Robert Morley, and so led forth
gain unto the Tower of London there to be imprisoned
but he escaped afterward out of the Tower, how & by wha
means it is uncertain, and was in Wales about the space o
four years, at which time a great summe of Money wa
proclaimed by the King to him that could take the sai
Sir John Oldcastle either quick or dead, about the end o
which four years being expyred, the Lord Powes, whether
for love or greedinesse of the money, or whether for th
hatred of the true and sincere Doctrine of Christ, seeking
all manner of wayes how to play the part of Judas, a
length obtained his bloody purpose and brought the Lor
Cobham bound up to London, and was brought before th
Parliament, and being out-lawed in the Kings bench
and excommunicated before the Archbishop of Canterbury
for Heresie, where he was adjudged that he should be ta
ken as a Traitour to the King, and to the Realm: What
was the point of Treason is not expressed, that he should
be carried to the Tower of London unto the new Gallows
in St. Giles without Temple-bar, and there to be hanged
and burned hanging, Treason was falsly surmized a
gainst him, his execution arose principally of his Religi
on which first brought him in hatred of the Bishops, the
Bishops brought him in hatred of the King, the hatred of
the King brought him to his death and martyredome.

The Clergy then tanquam Leones rugientes, ceased not to
roar after Christian bloud, and whatsoever else was in
fault, still the Clergy cryed, Crucifie Christ, and deliver u
Barrabas, for then all horrible facts and mischiefs, if any
were done, were imputed to the poor Lollards, whom
they so misnamed, that is, withered Darnell: Lollard
by the Popes interpretation is a word derived of Lollium,
that is Darnell. Yet after the burning of the Lord
Cobham, the Bishops and priests were in great discredit,
both with the Nobility and Commons, partly for that
they had so cruelly handled the good Lord Cobham, and
partly again, because his opinion, as they thought all at

that

and time was perfect concerning the Sacrament. The
prelats feared this to grow to further inconvenience to
bind them both wayes, wherefore they drew their heads
together, and at the last consented to use another practice,
somewhat contrare to that they had done before, they
caused by and by to be blown abroad by their hyred fer-
vants, friends, and babling Sir John's, that the said Lord
Cobham was become a good man, and had lowly submitted
himself in all things unto the holy Church, utterly chang-
ing his opinion concerning the Sacrament, and thereu-
pon they counterfeited an abjuration in his name, that
the people should take no hold of his opinion by any thing
they heard of him before, and so to stand the more in awe
of them, considering him so great a man, and by them
subdued. At this time Thomas Arundell Archbishop of
Canterbury died, and this may seem strange, that the same
Thomas Arundell, who a little before sat in Judgement a-
gainst the Lord Cobham, and pronounced sentence of death
upon him, did himself feel the stroak of death, and the
sentence of God executed upon him before the other, who
would have thought but that the Lord Cobham being so
rash and condemned definitely by the Archbishops sen-
tence should have died long before the Bishop, but such
be the works of Gods Almighty hand, who so turned the
Wheel, that this condemned Lord survived his condem-
ner three or four years.

Now to leave England for a while, and to take a view
of the Church of Bohemia, and the persecution there, for
the profession of the Gospel of Christ, in the year of
our Lord 1400, there was great divisions in Religion
in the Countrey of Bohemia. The Emperor Charles the
fourth instituted the University of Prage, and provided it
of learned men, and as a Prince given to Letters, a-
dorned often with his presence the Disputations made
in Schools, but because the Teutonians (or Almains) in that
University [illegible] to carry away the praise and honour
there in Disputations above the Bohemians, they were
greatly ashamed [illegible] strangers should surmount them.

It

It came to passe that one of the Bohemians having recov-
red the Books of Wickliff, communicated them to h
companions, and they drew out of them great Arg-
ments, which the Teutonians could not resist, whereupo
many dissentions fell amongst them, even to Battery
and Murthers: The Teutonians seeing this, forsook th
place, in so much that more then 200 o. Schollars on a
day went out of Prage, and came to Lipsi, where they be-
gan an University after leave obtained. John Hus th
had the greatest renown, a man that came out of a Vi-
lage called Hus, which signifieth an Hen, whereof he to
his name, he was of a great and quick spirit, and we
spoken, beginning to recommend the Doctrine o
Wickliff in his Sermons to the people; the occasio
how the Doctrine of Wickliff came to Bohemia, we
this, there chanced at this time a certain Stu-
dent of the Countrey of Bohemia to be at Oxfo
one of a wealthy house, and also of a noble stock, wh
returning home from the University of Oxford, to th
University of Prage, carried with him certain Books o
Wickliffs who being communicated to John Hus a man o
great knowledge, and of a pregnant wit, took such ple-
sure in reading of them, that not only he began to defen
this Author openly in the Schooles, but also in his Se-
mon commending him as a good man, an holy and he-
venly man, wishing himself when hee should die to b
there placed, whereas the Soul of Wickliff should be
The Bohemians being instructed with his Doctrine, bega
first to set against the Pope, esteeming him no more H
nourable nor great nor other Bishops or Priests, a
thereupon reformed the Doctrine by the conclusions an
Articles following. First, that the dignity makes n
the Priest or Bishop honourable, but Sanctity of life an
good Doctrine. 2. That souls separat from the bodie
go right unto eternall pains, or straight obtain hap
life. 3. That there is no witnesse in all the Scriptu
whereby can be proved that there is purgatory aft
this life. 4. To make oblations the Sacrifices for t

d is an invention of the covetousnesse of Priests. 5. I-
ages of God or Saints, benedictions of waters and such
s things are forged of men against the Word of God.
That the orders of begging Friers are invented by
evils. 7. That Baptisme ought to bee administred
ith water without cream, oyle, spittle and such polluti-
s. 8. That the Temple of God is the world, That
h as build Churches, Monastaries and Oratories
rein to inclose him, do inclose Majestie which is in-
mprehensible. 9 That the Ornaments of Priests
subles, corporalls, chaleices, plates, vestiments, and
ltars, are all but vanitie. 10. That in vain we
plore the help of Saints, and that it is time lost using
e Canonicall hours. 11. That fastings merit nothing
That the Eucharist ought to be administred under
th kinds 13. They rejected the Masse, and received
ly the communion of the Supper, the word and prayer
d many other Articles drawen from the hoy Scrip-
re.

Before we come to the Counsel of Constance where
hn Hus compeared and was condemned, It shall not be
pertinent nor out of purpose to repeat a certain mer-
History and worthy otherwise to be noted that fell out
that time. Pope John 23. of that name, holding a
ynod at Rome, In the first Session of the Synod, as
e aforesaid John was sitting on an high seat after the
asse of the holy Ghost was sung, there came an owle,
who placing her self upon one of the balks of the Temple,
nd looking directly upon the Pope, Saluted him in a
range manner with her fearfull song, such as were
here present began to wonder, looking one at another,
nd also casting their view upon the Pope, they could
ant keep themselves from laughing. As for John hee
gan to be much ashamed, to sweat, and to bee sore an-
ished and tormented in himself, finally finding no o-
er mean whereby he might remedy his so great confu-
n, after he had given leave to such as were assembled,
ose up and retired. There was an other Session af-

ter this wherein came the like, for this Owle could
be chased away, neither for any cryes, no nor yet
Aones and staffes which were cast at it. There was t
many which by this spectacle were induced to beli
that such spirituall pillars have long time governed
Church of Rome. In the year of God 1414. there w
a General Counsel holden at Constance by Sigismund
Emperor, and Pope John the 23 for the pacifying of
Schisme in the Church which was then between th
Popes striving for the Popedome. The first was J
whom the Italians set up, the second was Gregory wh
the French men set up, the third was Benedic whom
Spainards placed, all three were deposed, and Marti
chosen Pope, he is inthronized with great solemnity,
Emperor on foot leading his horse by the bridle on
right hand, and the Marquesse of Brandeburg, Prince El
likewise leading his horse on the left hand, the Pope h
self tyding in the mids upon his Palfrey. This Coun
of Constance continued for the space of four years,
had in it 45 Sessions wherein many things were c
cluded; as here it was inacted that the Popes Autho
is under the Counsel, and that the Counsel ought to ju
the Pope. And touching the Communion in both kin
although the Counsel could not deny that it was by Ch
and his Apostles used, yet notwithstanding by the sa
Counsel it was decreed to the contrare. Great was
convention at this Counsel of Constance. The number
Prelats conveened at this Counsel were 346. Of Abb
and Doctors 564. Secular men, Princes and Duk
Earles, and Knights, Esquyers 16000., besides co
mon women belonging to the said Counsel. 450 Barb
600 Minstrels, Cooks, and Jesters, 320. So that
whole multitude which were viewed to be in the To
of Constance between Easter and Whitsuntide were nu
bered to be 60500. Strangers and Forrainers at
Counsel.

At this time Wencelaus King of Bohemia was required
the Counsell to send John Hus that he might purge h

of the slanders that was raised upon him, who went
ither with the Emperors safe conduct given him; he is
ought before the Pope and the Cardinals, and of them
slanderously accused of many crimes, he is keeped a
hile in prison amongst them, during which time hee
rot certain Books, that is to say, Of the Ten Commende-
ments, Of the love and knowledge of God, Of Matrimony, Of Pen-
ance, Of the enemies of Mankind, Of the Prayer of our Lord, And
the Supper of our Lord. After Pope John fled out of Con-
ance, the Popes servants delivered up the Keyes of the
ison where John Hus was, unto the Emperor Sigismund,
nd to the Cardinals; then by the whole consent of the
ounsell the said John Hus was put into the hands of the
ishop of Constance, who sent him to a Castle on the o-
er side of the River of Rhine, not very far from Con-
ance, where he was shut up in a Tower, with fetters on
is legs, that he could scarcely walk in the day time, and
t night he was fastened up to a Rack against the Wall,
ed by his Bed. In the mean season the Nobles of Bo-
emia did all their endeavour to purchase his deliverance,
aving respect to the good renown of all the Realm, the
hich was wonderfully defamed and slandered by certain
aughty persons, and to this effect the Nobles of Bohemia
ave in a Schedul or Bill to the Counsell, humbly en-
reating that John Hus might be delivered out of Prison,
nd defend his own cause openly, he is brought before
he Counsell, where many things were falsly laid to his
harge by his adversaries, whereof he cleared himself, yet
e is condemned for an Heretick, and a teacher of false
nd erroneous Doctrine: when sentence and judgement
as given out against him, kneeling down upon his knees,
e said, Lord Jesus Christ forgive mine enemies, by
hom thou knowest that I am falsly accused, and that
hey have used false witnesse and slanders against me, for-
ive them, I say, for thy great mercies sake. This his
rayer and Oration, the greater part, and especially the
hief of the Priests did decide and much he is first degrad-
d and deprived of all his Priestly ornaments and privi-

ledges, and before they deliver him over unto the Secul
power, they put this reproach upon him; they caused
be made a certain Crown of Paper almost a cubit de
in the which were painted three Devils of wonderful u
ly shape, and this Title set above their heads, Hæresiarc
the which when he saw, he said, My Lord Jesus Ch
for my sake did wear a Crown of Thorns, why sho
not I then for his sake again wear this light Crown,
it never so ignominious, truly I will do it, and that w
lingly. When it was set upon his head, the Bish
said, now we commit thy soul unto the Devil. But
said John Hus, lifting up his eyes towards the heavens
commit my spirit unto thy hands O Lord Jesus Ch
unto thee I commend my spirit which thou hast redee
These contumelious opprobries thus ended, the Bish
turning themselves towards the Emperor, said,
most sacred Synod of Constance leaveth now John
which hath no more any office, or to do in any Church
God, unto the Civill Judgement and power. Then
Emperor commanded Lodovicus Duke of Bavaria, wh
stood before him in his Robes, holding the Golden Ap
with the Crosse in his hands, that he should receive J
Hus of the Bishops, and deliver him unto them wh
should do the Execution, by whom as he was led to
place of Execution, before the Church doors he saw
Books burning, whereat he smiled and laughed: And
men that passed by he exhorted, not to think that he sho
die for any error or heresie, but only for the hatred
ill will of his adversaries, which had charged him w
most false and unjust crimes; all the whole City in m
ner being in Armour, followed him. When as he w
brought to the place of Execution, he kneeled down up
his knees, and lifting up his eyes to heaven, he pray
and said certain Psalms, and especially the 50. and 3
Psalms, and they which stood hard by, heard him of
times in his prayer with a merry and cheerfull coun
nance repeat this verse, Lord Jesus O Lord I commend
spirit, &c. Which thing when the Lay-people beheld wh

d nert unto him, they said, what he hath done before
know not, but now we see and hear that he doth speak
pray very devoutly and godly. In the mean time
le he prayed, as he bowed his neck backward to look
ard unto heaven, the Crown of Paper fell off from
head upon the ground. Then one of the Souldiers
ing it up again, said, let us put it again upon his
d, that he may be burned with his Masters the De-
whom he hath served. When as by the commande-
nt of the Tormenters he was risen up from the place
is prayer, with a loud voice he said, Lord Jesus Christ
st me, & help me that with a constant & patient mind,
thy most gracious help, I may bear and suffer this
ell and ignominious death whereunto I am condem-
for the preaching of thy most holy Gospel and Word.
en as before he declared the cause of his death unto the
ple, in the mean time the Hangman stripped him of
garments, and turning his hand behind his back, tyed
fast unto the Stake with Ropes that was made wet.
d whereas by chance he was turned towards the East,
ain cryed out that he should not look toward the East,
he was an Heretick, so he was turned toward the
st. Then was his neck tyed with a Chain unto the
ke, the which Chain when he beheld, smiling, he
that he would willingly receive the same Chain for
us sake, who he knew was bound with a far worse
in. Under his feet they set two Fagots, admiring
aw withall, and so likewise from the feet up to the
, he was inclosed in round about with Wood. But
e the Wood was set on fire, Ludovicus Duke of Ba-
, with another Gentleman with him, which was
on of Clement, came and exhorted John Hus that he
ld be yet mindfull of his safeguard, and renounce his
uts. To whom he said, what errour should I re-
nce when as I know my self guilty of none, for as for
things which are falsly alledged against me, I know
I never did so much as once to think them, much
to preach them, for this was the principall end pur-

pose of my Doctrine, that I might teach all men r
nance and remission of sins according to the verity
the Gospel of Christ Jesus, and the exposition of the
ly Doctors, wherefore with a chearfull mind and cour
I am here ready to suffer death. When he had spo
these words they left him, and shaking hands toget
they departed. Then was the fire kindled, and John
began to sing with a loud voice, Jesus Christ, the So
the living God have mercy upon me. And when
began to say the same the third time, the wind drave
flamme so upon his face that it choaked him, yet not
standing he moved a while after by the space that a
might almost say three times the Lords Prayer. W
all the wood was burned and consumed, the upper pa
the body was left hanging in the Chain, the which
threw down flake and all, and making a new fire, bu
it, the head being first cut in Gobbets that it migh
soner be consumed into ashes. The heart which is
amongst the bowels being well beaten with fla
clubs was at last pricked upon a sharp stick, and ro
at a fire apart untill it was consumed. Then with
diligence gathering the ashes together they cast the
to the River of Rhine, that the last remnant of the
of that man should not be left upon the earth, whol
mory notwithstanding cannot bee abolished out
minds of the people, neither by water, neither by any
of torment. And here is to bee considered that not
standing the Emperor had promised unto Master Jo
safe conduct that he might come freely unto Constanc
also that he should return again unto Bohem without
or interruption, yet the Emperor is forced by the i
cunity of the Cardinals & Bishops, to breake promi
said they, that no defence could or might be given
by safe conduct of or by any other mean unto him
was subjected or judged to be an heretick.

Not long after followed the burning of that fam
learned man and godly Martyr of Christ Master Je
Prage burned at Constance for like cause and quarrel a

of John Hus was. This Jerome grievously sorrowing for
the slanderous reproach and defamation of his countrey
Boheme. And also hearing tell of the manifest iniuries
done unto that man of worthy memory Master John Hus,
only of his own accord came unto Constance to declare
openly before the Counsel the purity and sincerity of his
faith and his innocency, and how to purge himself of the
crime whereof he was slandered and defamed and gave in
formation set up in diverse places of the town of Constance,
desiring his slanderers of what Nation or Estate soever
they be which will object against him any crime of error
or heresie to come forth openly before him in the presence
of the whole Counsell to object against him, and he shall be
ready to answer openly and publickly before the whole
Counsel of his innocency, and to declare the purity and
sincerity of his true Faith. And finding no safe conduct
to compear before the Counsel, the Nobles, Lords, and
Knights especially of the Bohemian Nation present in Con-
stance gave unto Master Jerome their Letters, patents com-
prehended with their Seals for a testimony and witnesse of
the premisses, with the which Letters the said Master Je-
rome returned again into Bohemia, but by the treason and
conspiracy of his enemies he was taken and brought back
all bound with fetters and chains, and was cited to
compear before the Counsel, and compearing, after some
examination he is sent to prison, where he is cruelly hand-
led with chains and bolts of iron put upon him, and being
so entertained he is keeped in prison the space of an
year, in end he is forced to abjure and recant and consent
to the death of Master John Hus that hee was justly and
duly condemned and put to death by them. He, what for
fear of death, and hoping thereby to escape out of their
hands according to their will and pleasure, and according
to the tenour which was exhibited unto him, did make ab-
juration, and that in the Cathedral Church and open Ses-
sion, the draught thereof penned to him bee the Papists
to be seen in the Book of Martyrs.

After his abjuration he returns to prison where he is

not so straitly chained and bound as he was before, notwithstanding he is kæped every day with Souldiers armed men; he is brought again before the Coun where his enemies laid against him of new an hund seven Articles, to the intent he should not escape the of death, which they provided and led before him, unt which Articles most subtilly objected against him, b nyed that he held or maintained any such Article were either hurtfull or falle, and affirmed that these nesses had deposed them against him falsly and slande ly, as his most cruell and mortall enemies; he reb his former recantation that he had wickedly conse and agræd to the sentence and judgement of the con nation of Wickliff and Hus, and that he had most sham ly lied in approving and allowing the said sentence; ther was he ashamed to confesse that he lied, yea he also revock and recant his confession, approbation protestation which he had made upon their condem on, affirming that he never at any time had read an rors or hereste in the Bwks & Treatises of the said liff and Hus, &c. The Counsell condemns him as an retick, and drowned in all kind of Hereses, Excom nicat and accursed, leaving him unto the Arbitre and Judgement of the Secular Judge to receive ju due punishment according to the quality of so great fence. After he is condemned of the Counsell, he them that his death would leave a remorse in their sciences, and a nail in their hearts, and said he, E omnes ut respondeatis mihi coram altissimo & justissimo judice po tam annos, that is, And here I cite you to answer unt before the most high and just Judge within an yun years; as also, when the sentence was given out a him, a great and long Miter of Paper was brought him, Painted about with red Devils, the which wh beheld and saw, throwing away his Hood upon the gr amongst the Prelates, he took the Miter and put it his head, saying, Our Lord Jesus Christ when as he suffer death for the most wretched sinner, did we

Cr

Crown of Thorns upon his head, and I for his sake in
head of that Crown will willingly wear this Miter and
day. Afterward he was laid hold of by the Secular
power and brought forth to execution. When he was
going out of the Church, with a chearfull countenance
and loud voice lifting his eyes up to Heaven he began to
sing, Credo in unum Deum, as it is accustomed to be sung
in the Church. Afterward as he passed along he did sing
some Canticles of the Church. After he came to the
place of Execution, where Master John Hus had before suf-
fered death innocently, kneeling down, he made a cer-
tain devout prayer: while he was thus praying the tor-
menters took him up, & lifting him up from the ground,
spoiled him of all his garments, and left him naked, and
afterwards girded him about the Loyns with a Linnen
cloath, and bound him fast with cords and chaines of i-
ron to the picture of John Hus, which was made fast unto
the earth, and so standing upon the ground when as they
began to lay the Wood about him, he sang Salve festa dies,
and when the Hymn was ended, he sang again with a loud
voice, Credo in unum Deum unto the end. That being end-
ed he said unto the people in the Germane Tongue in effect
as followeth. Dearly beloved children, even as I have
now sung, so do I believe, and none otherwise. And this
creed is my whole faith, notwithstanding I die for this
cause because I would not consent and agree to the Coun-
cil, and with them affirm and hold that Master John Hus
was by them holily and justly condemned, for I did know
well enough that he was a true Preacher of the Gospel of
Jesus Christ. After that he was compassed with the
Wood up to the crown of the head, they cast all his gar-
ments upon the Wood also, and with a Fire-brand they
set it on fire; the which being once fired, he began to sing
with a loud voice, In manus tuas Domine commendo spiritum me-
um. When that was ended, and that he began vehement-
ly to burn, he said in the vulgar Bohemian Tongue, O Lord
God Father Almighty have mercy upon me, and be mer-
cifull unto mine offences, for thou knowest how sincerely

I have loved thy truth. Then his voice by the vehem
cy of the fire was choaked and stopped that it was no lon
er heard, but he moved continually his mouth and lips
though he had still prayed or spoken within himself.
he was burning in the fire, they brought his bedding,
straw-bed, his Boots, his Hood, and all other things he
in the Prison, and burned them all to ashes in the sa
fire. The which ashes after that the fire was out they
diligently gather together and carry them in a Cart, a
cast them into the River of Rhine, which ran hard by t
Cicy.

The Bohemians understanding what was done at Const
against their Doctors, and being greatly grieved there
directed their Letters to this Barbarous Counsell of P
pish murderers, compleaning of their cruel and unj
dealing against Master John Hus being a just, good and
tholick man &c. Also that they have apprehended, imp
soned and condemned and even now peradventure, like
ye did to Master John Hus, ye have most cruelly murthe
the worshipfull man, Master Jerome of Prage, a man
bounding in eloquence, Master of the seven liberall A
and a famous Philosopher, not being convict but only
the sinister and false accusations of his and our accus
and betrayers, as the Letter in it self at more seng
bears. The Nobles and Gentlemen of Bohem and Mor
are cited up to the Counsell, and to suppresse the Bohe
ans from making any stir, did make Lawes and Artic
to the number of 14 whereby to bridle them. And fir
that the King of Bohemia shall bee sworn to give obe
ence, and to defend the Liberties of the Church of Ro
2. That all Ministers, Doctors and Priests shall be swo
to abjure the Doctrine of Wickliff and Hus &c. The Bohe
ans notwithstanding these cruel Articles contemning t
vain devices of those Prelats and Fathers of the Cou
sell ceased not to proceed in their League and purpose b
gun, joyning themselves more strongly together. A
first of all these Bohemians partly for the love of John Hu
Jerome their countrey men, partly for the hatred of th

M

Malignant Papistry assembling together agreed to celebrate a solemn memoriall of the Death of John Hus and Jerome, decreeing the same to be holden and celebrat yearely; this done, they suppressed diverse Monasteries, Idolatrical temples, and idolatrous Shrines, beginning first with the great Monastry of the Black Friers 8. miles from Prage, driving away the wicked and vitious Priests and Monks out of them, or compelling them into a better order, whereupon ensued great troubles, Wars and Bloodsheds between the Pope Sigismund the Emperor on the one hand, and the Bohemians on the other; Immediatly after the death of Wenceslaus, arose Zisca a Noble man, and being sore grieved with the death of John Hus and Jerome, of Prage, he minded to revenge the injuries which the Counsell had done, greatly to the dishonour of the Kingdom of Boheme upon their complices and adherents, hee gathered together a number of men of Warre and subverted the Monasteries and idolatrous temples, pulling down and breaking in pieces the Images and Idols, driving away the Monks and Priests which hee said were kept up in their cloysters like Swyn in their styes to be fatted &c. He gathered together about fourty thousand men, many battels were foughten between him and the Emperor. Zisca having but one eye before, lost the other in Battell, yet for all that he would not forsake his Army, but still took the charge of them. As the Emperor with the whole power of Germany was busied on the one side against the Bohemians, So Martin the Pope was as much occupied on the other side who about the same time directed forth a terrible Bull full of all poyson to all Bishops and Archbishops against all such as took any part or side with Wicklif, John Hus, Jerome or with their Doctrine and opinions. At this time the Bohemians wrote a fruitfull and Christian exhortation to Kings and Princes to stir them up to the zeal of the Gospel. Zisca being now sick and near his death, being demanded what place he would be buried, hee answered and commanded his skin to bee plucked off from his dead Carcase, and the flesh to bee eaten unto the fowles and beasts

beasts, and that a Drum should be made of his skin which they should use in their battels, affirming that as soon as their enemies should hear the sound of that Drum, they would not abide but take their flight: Hee was a valiant Captain of the Bohemians, he was eleven times victor in the field, he was a severe punisher of the pride and avarice of the Clergy. After Ziska was dead there was great fear, sorrow and lamentation in the Army, the Souldiers accusing fortune which gave over such an invincible Captain to be overcome with Death; immediatly there was a division in the Host, the one part choosing Procopius Magnus to be their captain, the other part saying, that there was none could be found worthy to succeed Ziska, whereupon they choosing out certain to serve the Wars, named themselves Orphans, and albeit that oftentimes there was division between them, yet whensoever any foraign power came towards them, they joyned their Powers together in one Camp and defended themselves prevailed mightily against their enemies. These things thus done the Emperor sent for the Nobles of Bohem which went unto him into a town of Hungary called Posonium in the borders of Austria, upon the banks of the River Danubius, but they would not enter into the Town, but remain without in their Tents, whether as the Emperor going out unto them, communed with them as touching His right and Title, and recovering of his Fathers kingdom promising if there were any cause which did alienat the Bohemians minds from him, that he would take away all the occasion thereof. They made answer that he had made war upon them without cause, and that he had suffered their countrey-men contrary to his promise to be burnt at Constance not being heard, and the kingdom to be contumeliously intervolved, and the Nobles of Bohemia to be condemned by the Church of Rome as Heretichs, & that he should think the force and power of the Bohemians not to be so small, but that they would provide for their own behoof; whereunto the Emperor answered very gently, and offered them a General Counsel wherein

they

they might declare their innocency, if they would submit themselves to the judgement of the Universall Church. But the Bohemians which were now become valiant victors in Arms, would not now be overcome with words; and so nothing being finally concluded, the Emperor returned home. Then Pope Martine perceiving the Gospel to encrease daily more and more, sent the Cardinal of Winchester, an Englishman, born of a Noble House into Germany, to move them unto War against the Bohemians, whereunto also the Emperor did assist him. There was three Armies provided; In the first Army were the Duke of Saxonie and the lower Cities. The second Army which was gathered of the Franconians was under the conduct of the Marquesse of Brandeburg. The third Army was led by Otho the Archbishop of Trevers, whom the Rhenenses, the Bavarians, and the Imperiall Cities of Suevia followed. These Armies entering into Bohemia into three severall parts, after they were passed the Wood they joyned together and pitched before Misna, this City which was taken from the Papists the night before; before they went any further they were determined to recover, but when as news came to the Host how the Protestants had gathered an Army and came with all speed towards them, they fled before they saw their enemies, leaving behind them their Warlike Engines with a great prey. In end there was a Counsell holden at Basil, which went to the Bohemians that they should send their Ambassadours which should shew a reason of their Faith, promising a safe conduct to go and come, and free liberty to speak what they would. An Ambassage of three hundred Horse was sent unto Basil, they compeared before the Counsel, and being heard, they were demanded in what points they did disagree from the Church of Rome, they proponed four Articles. First they affirmed that all such as would be saved, ought of necessity to receive the Communion of the Lord Sapper under the kindes of Bread and Wine. The second Article, they affirmed all civill rule and dominion to be forbidden unto the Clergy by the Law of God. The third

Article

Article, that the Preaching of the Word of God is free for all men, and in all places. The fourth Article; as touching open crimes and offences which are in no wayes to be suffered for the avoiding of greater evill. Some were chosen by the Bohemians, and some by the Counsel, to consider the Articles, and to dispute them; this Disputation continued fifty dayes, where many things were alledged on either part. In end, after long disputation and reasoning between the Bohemians and the Counsel, there was a concord and unity concluded between them. The Counsel permitted the Bohemians to Communicate under both kindes as a thing lawfull by the authority of Christ, and profitable and healthfull to all such as duely received it. As for the other three Articles the Bohemians promised to receive the Declaration of the Church touching them, and confirmed it by setting to their hands; what the determination was of these three Articles I find it not. Thus the Bohemians did constantly defend and maintain their Religion, that the Bishop of Rome could never yet divert them from it, especially from the Communion of both kindes.

In the year of God 1438. The noble Art of Printing with Letters made in Brasse was found out, a very Divine Invention, worthy of memory and admiration: yet were it more admirable if it were not so much prophaned. The Invention was Germanick, and very strange at the beginning, and of great profit. John Guremberge Knight was the first Author of this godly Invention. The thing was first essayed at Magance, sixteen years before it was divulged in Italy. One saith that John Faustus, called Guttman Invented it with Peter Schiesser.

But to leave the estate of the Church of Bohemia for a while, we return to speak of the Persecutions in England, and elsewhere, for if we will read and mark and take a view of the stirres that have been from time to time for Religion, we shall finde that in England is more burning and slaying for Religion, and more blood shed amongst themselves then in any other Countrey or Nation in Christendome

doms

name besides; and because we cannot name all that hath been troubled and prosecuted amongst them for Religion, we shall name some of the most memorable. And first of all, in the first year of King Henry the fifth his Raign, was burned the constant witnesse-bearer and testis of Christs Doctrine, William Taylor a Priest under Henry Chicheley, Archbishop of Canterbury, for maintaining erroneous and heretical Doctrine as they alledged, as that prayer ought to be directed to God alone, and to pray to any creature is to commit idolatry. After long imprisonment, with great constancy did consumat his Martyrdome.

Next, William White Priest, he was a follower of John Wicklif, a Priest, not after the common sort of Priests, but rather reputed amongst the number of them whom the Wiseman speaks, he was as the Morning Star in the midst of a Cloud, &c. This man was well learned, upright, and a well spoken Priest, he was apprehended and taken by the Bishop of Norwich, and of him condemned & burnt in Norwich; this man was of so divine & holy life, that all the people had him in great reverence, and desired him to pray for them, insomuch that one Margaret Wright confessed that if any Saints were to be prayed unto, she would rather pray to him then any other, when he was come unto the Stake, thinking to open his mouth to speak unto the people to exhort and confirm them in the verity, one of the Bishops Servants took him on the mouth, thereby to force him to keep silence. And thus this good man receiving the Crown of Martyrdome, ended this mortall life, to the great dolour and grief to all the good men of Norfolk. About this time also was burned Father Abraham of Colchester, and John Waddon Priest, for suspected Heresie.

Many both men and women in those dayes in the time of King Henry the first being suspect of Heresie or Lollardy were apprehended and accused, and cast into prison, and greatly vexed, and after their abjuration brought into open shame in Churches and Markets; the form of the Popish penuance was this, three fustigations or whiplings

in procession about the Cathedrall church three seuerall Sundays, & three diuinings about the market place three principall market dayes, his head and neck and feet being bare, and his Body couered only with a short shirt or vesture, having in his hands a taper of Wax of a pound weight, which the next Sunday after his pennance, hee should offer to the Trinity, and that for the space of three years after euery Ashwednesday and Munday and thursday he should appear in the Cathedrall Church before the Bishop or his Vicegerent to do open pennance among the penetentiaries for his offences.

In the year of God 1430 shortly after the solemn coronation of King Henry the first, a certain man named Richard Hoveden a wall-winder and a citizen of London was burnt for suspition of Heresie. This man when hee could by no perswasions be withdrawn or plucked back from the opinions of Wicklif, he was by the rulers of the church condemned for Heresie and burned hard by the town of London. Thomas Bagley a Priest being a patient Disciple & adherent of Wicklif was condemned by the Bishop of Heresies at London and was degraded and burnt in Smithfield.

In the dayes of King James the first Anno 1431. was deprehended in the Vniuersity of St. Andrews one named Paul Craw a Bohemian and deliuered ouer to the Secular power to be burnt for holding contrary opinions unto the church of Rome touching the Sacrament of the Lords Supper, the worshipping of Saints, Auricular confession with others of Wicklifs opinion; they put a ball of Waxe in his mouth, to the end he should not giue confession of his Faith to the people, neither yet that they should understand the defence which they had against their unjust accusation and condemnation.

Richard Wich Priest a man suspect of Heresie was degraded and burned at the Tower hill. Of is testified of him that before his death he spake (as prophesying that the pollerie of the Tower should sink, which also afterward came to passe, wherefore of many of the people hee was counted for an holy man in so much (as it is affirmed)

ed) they came to the place where he was burnt and there made their oblations and prayers, and a red great heap of stones and set up a crosse there by night, so that by this means a great clamour ran upon the Church men and especially upon such as put him to death. Then to ceale therein more, the King gave commandement to punish such as went thither on pilgrimage.

Here is to be remembred the lamentable losing of Constantinople, in the year of God 1453, Constantinus Palæologus being Emperor of Constantinople, the 29 day of May the great City of Constantinople was taken by the Turk Mahometes, after the siege of fifty four dayes, which siege began in the beginning of April. The Emperor was slain, and the Turks sacking and ranging about streets, houses, and corners, did put to the sword most unmercifully whomsoever they found both aged and young, Matrons, Virgins, Children and Infants, sparing none. The Noble Matrons and Virgins were horrible ravished, the Gods of the Citty, the Treasures in houses, the Ornaments in churches were all sacked and spoyled, the Pictures of Christ opprobriously handled in hatred of Christ. The spoyle and havock of the city lasted three dayes together while the barbarous Souldiours murthered and pilled what them listed. These things thus being done, and the tumult ceased, after three dayes Mahomets the Turk entreth into the city, and first calling for the Heads and Ancients of the city, such as he found to be left alive, he commanded them to be mangled and cut in pieces. It is also reported that in the feasts of the Turks honest Matrons and Virgins and such as were of the Kings Kork, after other contumelies were beaten and cut in pieces for their dispost. And this was the end of that princely and famous city of Constantinople, beginning first by Constantinus, and ending also with Constantinus. This terrible destruction of the city of Constantinople the Queen of cities, may be a warning to all Christendome.

Rynold Peacock Bishop of Chichester is greatly afflicted & persecuted by the Pops Prelats for his faith and profes-

sion

tion, he is forced by menaces and threatnings to recant: and notwithstanding his recantation he is detained still prisoner, where some say, that hee was privately made away to death.

In the Reign of King Edward the fourth, John Goose, and John Hus, a godly and constant servant of Christ was unjustly condemned and burnt at the Tower-hill. Thus he was England also this John Hus as well as Bohemia; John Goose English, is as much as John Hus in the Bohemian Language. This John Goose being delivered to Robert Belsilon one of the Sheriffs, to see him burnt in the afternoon. The Sheriff like a charitable man had him home to his house and there exhorted him to deny (saith the Story) his opinion. But the godly man after long exhortation heard desired the Sheriff to be content, for he was satisfied in his conscience, notwithstanding this he desired of the Sheriff for Gods sake to give him some meat, saying that he was very sore hungred. Then the Sheriff commanded him meate, whereof he took and did eat, as if he had been toward no manner of danger, and said to such as stood about him, I eat now a good and compleat Dinner, for I shall taste a little sharp sowre ere I go to Supper, and when he had dined he gave thanks, and requested that he might shortly be led to the place where he should yeeld up his spirit unto the Lord, and so he was burned.

In the time of this King Edward the fourth this is to be noted by the way, that one Bradet a Merchant dwelling in Cheapside, at the Sign of the Crown, (which is now the Sign of the Flower delute, merrily speaking to his friend that he would make him Inheritor of the Crown, meaning indeed his own house) for the which words King Edward causing them to be misconstrued, and interpreted as though he had meant the Crown of the Realm, within lesse then four houres he was apprehended, judged, drawn and quartered at Cheapside, here is Tyrannie and misconstruing a mans words, and the Laws of the Realm misconstrued for the Kings pleasure.

In the ninth year of the Reign of Henry the se-

as burned a very old Woman above fourscore years,
med Joan Boughton, Widow and Mother to Lady Young,
which Lady was also suspect to be of that opinion that her
Mother was, she was a Disciple of Wicklif, and held so fast
nd firmly eight of his opintons, that all the Doctors of
ondon could not turn her from one of them: And when
was told her that she should be burnt for her obstinacy
nd self-belief, she set nothing by their menacing words.
t defyed them, for she said that she was so beloved of
od and his holy Angels that she passed not for the fire.
nd in the mids thereof she cried to God to take her soul
o his holy hands, and so she was burnt; the night fol-
wing the most part of her ashes were had away of such
had a love unto the Doctrine she died for. In the next
r following was a Priest burnt which was so strong
his opinion that all the Clerks and Doctors then there
ng, could not remove him from his Faith, whereof
King being informed, he caused the said Priest to be
ught before his presence, who by his perswasion caused
n to revolt, and so he was burnt immediatly.

his storm of persecution which had raged long in England
inst many good & godly men, brake forth likewise in o-
r parts of Christendome, as in Germany, Italy & France: In
many & other parts thereabout, after the burning of John
s were many put to death for religion. In Italy one Thomas
done a French-man & a Carmelit Frier was burnt for
profession of Christ at Rome. At this time also fell
the Martyrdome and burning of Hieronymus Savanarola,
an no lesse godly in heart then constant in his profes-
, he was a Monk in Italy, and singularly well learned.
Preached sore against the evill life and living of the
irituality, and especially of his own Order, complai-
g sore upon them as the Springs and Authors of all
chiefs & wickednesse, &c. He with his two companions
hanged and burnt for the Gospels truth. This man
shewed many things to come, as the destruction of
ence and Rome, and the renewing of the Church, which
e things have happened in these times in this our re-

membrance; also he foreshewed that the Turks and M
in the latter dayes should be converted unto Christ,
also declared that one should passe the Alps into Italy,
unto Cyrus, who should subvert and destroy all Italy, wh
upon Johannes Franciscus Picus Earl of Mirandula called hi
holy Prophet, and defended him by his Writings aga
the Pope, as many other learned men also defended
innocency of the said Savanarola.

And speaking of this Joannes Picus Earl of Mirandula
shall not be amisse to shew this Story of him. This
cus being but a young man, was so excellently witted
so singularly learned in all Sciences, and in all Tong
both Latine, Greek and Hebrew, Chaldie and Arabie,
coming to Rome Moved and Spurred, he set up nine C
clusions to Dispute in the same with any in all Chri
dome, whosoever would come against him. Of w
Conclusions diverse were touching the matter of
Sacrament: And when none was found in all Rom
in Europe that openly would Dispute with him, pri
and in corners, certain of the Popes Clergy, Pri
Lawyers and Friers by the Pope appointed, consu
together to enquire upon his Conclusions, whereu
they did Articulat against him for suspition of Here
And thus the unlearned Clergy of Rome privily circ
vented and intangled this learned Earl in their snar
Heresie, against whom they durst never openly Disp
he died being of the age of thirty two years, of such
and towardnesse as is hard to say whither ever Italy
up a better. In his sickneſſe Charles the eight then Fr
King moved with fame of his Learning came to v
him. The furniture of his Books cost him 7000.
rents, a little before his death his mind was to give a
way, and to take a Cowl and Preach, but the Lord w
not permit him. With two Popes, that is, with P
Innocent and Alexander the first he had much veration.
der the Raign of Fredericus the third Emperor of
many, was one John, a Pastor or a Neat-herd, which
a keeper of Cattel, him the Bishop of Herbipolis con

ned and burnt for an Heretick, because he taught and held that the life of the Clergy was ignominious and abominable before God.

But to proceed in the Persecutions of the Godly in England in King Henry the seventh his Raign. In the Diocesse of Lincoln in Buckinghame-shire, William Smith being Bishop of the same Diocesse, one William Tylesworth was burned in Amersham, his only Daughter being a married Woman, a Godly and a Faithfull Woman, was compelled with her own hands to set fire to her dear father, & at the same time her husband did penance at her fathers burning, & bare a Fagot, as did also many moe. At the burning of this William Tylsworth were sixty & above that were put to bear Fagots for their Penance, of whom diverse were enjoyned to bear and wear Fagots at Lincoln for the space of seven years, some at one time, some at another, &c. In which number was also Robert Barler a rich man, who for his Possessions sake was put out of his Farm and Goods, and was condemned to be kept in the Monasterie of Alange, where he did wear on his right Sleeve a square piece of Cloath the space of seven years together. About the same time also of the burning of William Tylesworth was one Father Roberts burned at Buckingham, he was a Miller and dwelt at Missenden and at his burning there were about twenty persons that were compelled to bear Fagots and to do such pennance as the wicked Pharisees did compell them. After that, by the space of two or three years was burned at Amersham Thomas Bernard a husbandman and James Mordan a labourer and they two was burned both at one fire, Also there were thirty burned on the right Cheek at the same time and bare Faggots; the cause was, that they would table against Superstition & Idolatrie and were destreous to hear and read the holy Scriptures. The manner of their burning on the cheek was this, their necks was tyed fast to a Poast or Stay with Towels, and their hands holden that they might not [illegible], and so the Iron being hot was put to their cheeks, and thus bare they the Prints and Marks of the Lord Jesus

 about

about them. At this time also in the dayes of King Henry the seventh, was one Laurence Ghest which was burned in Salisbury for the matter of the Sacrament, he was a comely and tall Personage, he was kept in Prison the space of two years. This Laurence had a Wife and seven Children, wherefore they thinking to expugne and remoue his mind by stirring his fatherly affection towards his Children, when the time came which they appointed for his burning as he was at the Stake, they brought before him his Wife and his foreland seven Children, at the sight whereof, although Nature is commonly bent to work in other, yet in him Religion overcoming Nature made his constancy to remain unmoueable, in such sort as when his Wife began to exhort and desire him to coulour himself, he again desired her to be content, and not to be a block in his way, for he was in a good course running towards the mark of his Saluation, and the fire being put to him he finished his life, renouncing not only Wife & Children, but also himself, to follow Christ. As he was in burning, one of the Bishops men threw a fire brand at his face, whereat the brother of Laurence Ghest riding by, ran at him with his Dagger and would have slain him had he not been otherwise stayed.

It is recorded likewise in the raign of this King Henry the seventh when the people was returning from the burning of a faithfull woman at Cheaping Sadbery for alleged Heresie by Doctor Whitington the Bishops Chancellor who was present at the execution, as hee returned with the rest there happened that a Bull escaping from a Butcher into the street he passed through the throng of the people, every one drawing aside and shifting for himself, and touching neither man nor childe till hee came where the Chancelour was, against whom the Bull pricked with a sudden vehemency ran upon him with his horns, and taking him upon the paunch gored him through & through and so killed him immediatly, carrying his guts and trailing them with his horns all the streets over, to the great admiration and wonder of all them that saw

here we see a plain miracle of Gods mighty power and judgement both in the punishing of this wretched Chancellour, and also in admonishing all other like persecutors by his example to fear the Lord, and to abstain from the like cruelty.

Besides these before mentioned, many more in this reign Henry the seventh his raign were persecuted for their religion, specially in the diocesse of Coventree and Lichfield, among whom we shall name these few. First, John Blomston was openly and publickly infamed, accused, reported and apeached that he was a very Heretick, because he had preached, taught, holden and affirmed that the power attributed to St. Peter in the Church of God, by our Saviour Jesus Christ immediatly, did not sitte or passe from him to remain with his Successors. Item that there was as much vertue in an Herb, as in the Image of the Virgine Mary. Item that prayer and Alms avail not the dead, for incontinent after death hee goeth either to heaven or hell, whereupon hee concludeth there is no Purgatory &c.

Richard Heghame in the same city of Coventree was accused to be a very Heretick, because that hee did hold that a Christian man being at the point of death should renounce all his own works good and ill, & submit him to the mercy of God. Item, It was fondnesse to worship the images of our Lady of Tower in the forsaid City, or of other Saints, for they are but stocks and stones. Item that if the image of our Lady of Tower were put into the fire, it would make a good fire. Item that it were better to deal money unto the poor folks, than to offer to the Image of Christ and other Saints, which are but dead stocks and stones. John Smith was accused to be a very Heretick, because he did hold every man is bound to know the Lords prayer & the Creed in English if he might for these false tests. Thomas Byder was likewise accused to bee a very Heretick because he did hold that there were but two wayes that is to say, to heaven and to hell. Item that there was no Purgatory for every man immediatly after

death passeth either to heaven or hell. Item that prayer and pilgrimages are nothing worth, and avail not to purchase heaven &c. All these and many moe were forced to recant and put to penance. We are not here to let pass the fearfull and miserable end of Pope Alexander who before was called Roderick Borgia that fell out at this time in the year 1502. who made a covenant with the Devil that he might attain to the Popedome, and being inquisitive how long he should raigne, It was told him that he should raign the space of eleven and eight, which was an ambiguous answer, for the Pope promised to himself the tyme of nineteen years in his Popal dignity, but Satan meaning was but eleven years and eight moneths, the time being expyred and his death drawing near, on a certain day as he made ready an exceeding great banquet for certain rich Senators and Cardinals and had recommended to his son Valentine that hee should give Wine to drink unto one of the said Cardinals wherein there was poyson put. It came to passe that he that had the charge to deliver the Wine, unwitting he gave unto the Pope of that flagon wherein the poyson was, who being of great age, was taken with a languishment and grievous paine, he had by the space of eleven years and certain moneths exceedingly oppressed Italy & troubled the world. Being then detained in his Bed (as John Baleus saith) he commanded one of his men called Madena, which among all them of his Court and House was his most faithfull familiar to go into his Gard rob or Wardrop and to bring him a certain little Book inriched with Gold & precious stones which was in an armory which hee specified, for this little Book contained all manners and kinds of illusions and inchantments of Necromancie, where the old man thought to inform himself to be certified of the close and end of his life. The servant obeying the commandement of the Pope his Master, and going in to the place specified. And after hee had opened the door he was ready to have entered into the Chamber, he saw a certain person sit in the Popes Chaire who was alto-

er like unto his Maſter at whoſe ſight being ſuppriſed
ith an horrible fear and aſtoniſhment, and as it were
if dead without taking the book ran back again toward
lexander, unto whom he rehearſed what he had ſeen, name-
that in his Wardrop he found ſuch a Pope as himſelf ſet
a Chaire. Alexander after he had underſtood the thing, &
eing his ſervant exceedingly afraid, ſuffered him to reſt
while, after hee did ſo much perſwade him that he retur-
ed unto the ſaid Wardrop to ſee if again hee could find
e ſaid Pope. The ſervant then being entred found in
e ſaid chamber him whom before hee had ſeen, and that
ore is, being asked by him that ſate there, what cauſe
ought him into that place and what buſineſſe hee had
here, he being taken with a ſore trembling and as it
ere out of breath, anſwered he came to take a certain
arment for the Pope. All which words the Devill be-
ng then in the chaire making an horrible noiſe ſaid, what
ope? I am the Pope. But after that theſe things were
eported unto Alexander, his evill began to encreaſe & death
proach. A ſhort day after, a man apparalled like a carrier
Lackie, came & fiercely knocked at the Chamber dor,
herin the Pope was deteined ſick, ſaying he muſt needs
peak with him. The dor being opened and hee admitted
arly with the Pope, all others drew aſide, and the Pope
nd hee ſpake together as two uſe to do in ſecret cauſes,
et men may ſee a great and marvelous ſtrife and
ebate betwixt them two, & that the Pope was not con-
ent, for he ſaid unto him, how goes this? My tearm is
ot accompliſhed, thou knoweſt that thy promiſe was 19.
ears, whereof I have brued but eleven and eight months
Unto which words the Lacky hardly anſwered, yee un-
erſtand not well the ſpeach, but are with it abuſed, for I
aid not nineteen years as ye imagined, but I ſaid, yee
hould remain Pope eleven years and eight moneths,
he which are come and paſſed, & therefore ye muſt needs
ie. But although the Pope was very active to require &
o pray inſtantly that he would have regard to his life &
o the the tearm that he had granted him in his Pope-

dome

dome, yet it was as to speak to a deaf man, and to pl
in vain, for all his allegations, remonstrations, excep
ons and requests profited nothing, so that they wh
were in the chamber and heard this marvelous debate
difference, might judge that Sathan was more expert
the Art of Arithmetick then the Pope was, and th
might easily conclude that Alexander erred in his accou
Finally to close up the matter, even as Sathan went
departed from the place, in like manner also with gre
eryes, sighs and fearful sobs, the Popes soul (as it wer
following his steps dislodged & miserably departed fro
his Body. This miserably & ungodly died this Pope Al
ander leaving to his Son his Seigniory altogether w
sked and ruinous, & to the Italians their common-weal
all confused, perverted and wasted to the end hee mig
be a publick example to all ages how things evil got
melt away, and are wickedly and unluckily spent. Th
Pope had with his said Son a daughter called Lucre
with whom both he and his Son lay, as Pontanus and S
nazarius have left written.

Now to come to the Persecutions that were in Ki
Henry the eight his Raign. During the time and Rai
of King Henry the eight there was great alteration
things as well to the civile State of the Realm, as es
cially to the State Ecclesiasticall and matters of t
Church appertaining; for atlast by him was exiled and
bolished out of the Realm the usurped power of the Bi
op of Rome, idolatry and superstition somewhat suppr
Images and pilgrimages defaced, Abbeyes and Monas
ries pulled down, Sects of Religion rooted out, Scriptur
reduced to the knowledge of the vulgar tongue, and t
estate of the Church and Religion reformed.

There was at this time a fierce contention which lo
before had troubled the Church, and now this present ye
1509. was renewed afresh between two certain orde
of begging Friers, to wit, the Dominick Friers and t
Franciscans, about the Conception of the Virgin Mary t
Mother of Christ. The Franciscans or Gray-friers he
th

that the Virgin Mary prevented by the grace of the Holy Ghost, was so sanctified that she was never subiect one moment in her conception to Original sin. As for the Dominicks which were commonly called Black-friers or Preaching Friers held that the Virgin Mary was conceived as all other Children of Adam be, so that this privilege only belongeth to Christ to be conceived without Original sin, notwithstanding the said blessed Virgin was sanctified in her Mothers womb, and purged from her Original sin, so as John Baptist, Jeremiah, or any other priviledged person. This frivolous Question kindling and gendering between these two Sects of Friers brast out in such a flame of parts and sides taking, that it occupyed the heads and wits, Schooles and Universities almost through the whole Church, some holding one part with Scotius, some the other part with Thomas Aquinas, but in end Pope Sixtus decided the Question, and sent forth his Bull for the Conception of the Virgin to be without Original sin.

Having made mention of this Pope Sixtus the fourth, It shall not be amisse to shew what manner of Pope he was, he builded up in Rome a Stews of both kinds, getting thereby no small Revenues and Rents unto the Church of Rome. This Pope among other his Acts reduced the Year of Jubile from the fifty unto the twenty five: He also instituted the Feast of the Conception and the presentation of Mary, and of Anna her Mother, and Joseph. Also he Canonized Bonaventur and Sir Frances for Saints. By this Sixtus also Beads were brought in and institute to make our Ladies Psalter, through the occasion of one Alanus and his order, whom Baptista maketh mention of in this Verse, hi filo inserris numerant sua murmura baccis, that is, these men putting their Beads upon a string, number their Prayers. This Sixtus the Pope made two and thirty Cardinals in his time, of whom Petrus Ruerius was the first, who for that he was Cardinal, which was but two years, spent in lyrurious riot, wasted and consumed two hundred

dred thousand Florens, and was left 600000. in debt. And what vile abominations this Pope permitted to the Cardinal and his Family to be done is unworthy to be named. Wesellus Gromugensis in a certain Treatise of his de indiligentiis Papalibus does declare. This Pope Sixtus was a Monster rather of Nature then a Prelat of the Church. After this Sixtus came Innocentius the eight, as rude and as far from all learning as his Predecessor was before him. Amongst the noble facts of this Pope this was one, that in the Town of Polus and Equicolos he caused eight men & women with the Lord of the place to be apprehended and taken, and judged for Hereticks, because they said that none of them was the Vicar of Christ which came after Peter, but they only which follow the poverty of Christ. Also he condemned of Heresie George the King of Bohemia, and deprived him of his dignity, and also of his Kingdom, and procured his whole Stock to be utterly rejected and put down, giving his Kingdom to Mathias King of Pononia. Many godly persons both men and women were persecuted for their Religion in the Diocels of London by Fitz James, and after him Tunstal Bishops of London cruel persecuters of Christs Church. Amongst others the chiefest objection against Joan Baker was, that she would not only her self not reverence the Crucifix, but had also perswaded a friend of hers lying at the point of death not to put any trust or confidence in the Crucifix, but in God which is in Heaven who only worketh all miracles that be done, & not the dead Images that be but stocks & stones and therefore she was sorry that ever she had gone so often on pilgrimage to St Saviour and other Idols. Also that she did hold opinion that the Pope had no power to give Pardons, and that the Lady Young her Mother, who was not long before that time burned, died a true Martyr of God, and therefore she wished of God that she her self might do no worse then the said Lady Young her Mother had done. Unto William Pottier besides diverse other false and slanderous Articles, it was alledged that he should affirm that there were six Gods, the first three in

the Holy Trinity, the Father, the Son, and the Holy Ghost; the fourth was a Priests Concubine being keeped in his Chamber, the fifth was the Devil, and the sixth the thing that a man setteth his mind most upon. The first part of his Articles he utterly denyed, confessing full firmly and truly the blessed Trinity to be only one God in one Unity of Deitie, as to the other three he answered that a Priest delighting in his Concubine made her as his God, likewise a wicked person persisting in his sin without repentance, made the Devil his God. And lastly, he granted that he once heating of certain men which by the singing and chattering of Birds would seek to know what things were to come either to themselves or others, that these men esteemed their Birds as Gods, and otherwise he spake not. Some were accused and challenged for speaking against Pilgrimages, praying unto Saints, that they denyed the carnall and corporall presence of Christs Body and Blood in the Sacrament of the Altar. And many were charged to have spoken against Pilgrimages, and to have read and used certain English Books repugnant to the faith of the Romish Church, and the four Evangelists, Wickliff, Wicket, a Book of the Ten Commandements of Almighty God, the Revelation of St. John, the Epistles of Paul and James, with other like, which these holy ones could never abide, and good cause why, for as darkneste could never agree with light, no more can ignorance the maintainer of that Kingdome with the true knowledge of Christ and his Gospell. John Houshold was charged to have called them Antichrists and Whoremongers, and the Pope himself a strong strumpet and a common bawde unto the world, who with his pardons had drowned in blindneste all Christian Realms and that for money. Moreover about the same time were certain articles objected against John Hig alias Noke, alias Johnson, by the Bishops vicar Generall amongst which were these, first that he had affirmed that it was as lawful for a temporall man to have two Wives at once, as for a Priest to have two benefices. Also that he had in his cu-

ſtody a booke of the four Evangeliſts in Engliſh, and
often read therein, and that hee did favour the Doctri
and oppinions of Martin Luther, openly pronouncing th
Luther had more learning in his little finger then all t
Doctors of England in their whole Bodies, and that
the Prieſts in the church were blind and had led the pe
ple the wrong way. Likewiſe It was alledged agai
him that he had denyed Purgatory & had ſaid, that wh
he were alive he wold do as much for himſelf as he cou
for after his death he thought prayer and almes dee
wold little help him, theſe and ſuch like matters we
they wherewith theſe poor and ſimple men and wom
were chiefly charged, and as haynous Hereticks excom
municated, impriſoned and atlaſt condemned to recant
ſome of them in utter ſhame and reproach, beſides the
dinary bearing of Faggots before the croſſe in proce
on, or elſe at a Sermon were enjoyned for pennance (
they tearmed it) as well to appear once every year bef
their ordinary, as alſo to wear the ſign of a Fagot pa
ced upon their ſleeves or other part of their outward ga
ment and that during all their lives, or ſo often or ſo lo
as it pleaſed their ordinary to appoint, by which long
gorous and open puniſhing of them, they meant as
ſhould ſeem utterly to terrifie and keep back all
thers from the true knowledge of Jeſus Chriſt, and h
Goſpel. But the Lord be evermore praiſed, what eff
their wicked purpoſes therein have been taken theſe o
moſt lightſome dayes of Gods glorious Goſpell doe m
joyfully declare.

William Sweting and John Brewſter were put to death a
burnt together in Smithfield, the chiefeſt caſe of Re
gion alledged againſt them in their Articles was the
Faith concerning the Sacrament of Chriſts Body a
Blood, which becauſe it differed from the abſurd, groſ
and Capernaiticall opinion of the new School-men, w
counted as moſt hainous Hereſie.

John Brown was put to death and burned at Aſhford in t
year of God 1517. about the fourth year of King He

the eighth, upon the delation of a Priest in a confidence
between him and the Priest, who took him for an Here-
tick, whereupon he was apprehended and committed to
Prison, the same night as he was in the Stocks at Ash-
ford, where he and his Wife dwelt, his Wife came and lay
before him all the night before he should be burned, to
whom he declaring the whole story how he was handled,
shewed and told how that he could not see his feet to the
ground, for they were burned to the bones, and told her
how by the two Bishops Warham and Fisher his feet were
roasted upon the hote coals, burnt to the bones, to make
me (said he) to deny my Lord which I will never do for if
I should deny my Lord in this World, he would hereafter
deny me: I pray thee therefore (said he) good Elizabeth,
continue as thou hast begun, and bring up thy Children
vertuously and in the fear of God, and the next day this
godly Martyr was burned, commending his spirit into
the hands of the Lord. At the fire the Bailie Arrant
made cast in his Children also, for they would spring (said
he) of his ashes. This blessed Martyr John Brown had
born an Faggot seven years before in the dayes of King
Henry the 7. Richard Hunter Merchand Tailyour, dwelling
within the City of London, and free-man of the same, who
was esteemed during his life, and worthily reputed and ta-
ken not only for a man of true dealing and good substance,
but also for a good Catholick man; this man was suspect
of Heresie and committed to the Lollards Tower, where
he was first murthered by his adversaries the Priests, &
by them hanged, whereupon they made the people to be-
leve that he had desperatly hanged himself, and after his
death led a procesle against him, and condemned him of
Heresie, and at last burned him in Smithfield.

Thomas Man for alledged Heresie suffered much trouble
and long imprisonment, and in end was condemned and
burnt in Smithfield. This Thomas Man, called Doctor Man,
confessed that he turned seven hundred people to his Reli-
gion and Doctrine, for the which he thanked God.

Against the faithfull Christians of Amersham was great,

trouble

trouble and perſecution in the time of William Smith Bi-
ſhop of Lincolne. At which time diverſe and many were
abjured, and it was called abjuratio magna, the great abju-
ration, and they which were noted of that Doctrine and pro-
feſſion were called amongſt themſelves by the name of
known men, or juſt men: as now they are called by
the name of Puritanes.

At this time although publick authority then lacked to
maintain the open Preaching of the Goſpel: yet there
were many in ſecret, good Chriſtians and true Profeſſors
of the Goſpel: truly the fervent zeal of thoſe Chriſtians in
dayes ſeemed much ſuperiour to theſe our dayes: which
as manifeſtly may appear by their ſitting up all night in
reading and hearing, alſo by their charges and expenſe
in buying of Books in Engliſh. In which want of
Books, and want of Preachers, this one thing may be much
marvelled and mused at, to note in the Regiſters, and
conſider how the word of truth notwithſtanding did mul-
tiplie ſo exceedingly as it did amongſt them, wherein is
to be ſeen no doubt the marvellous working of Gods
mighty power. For ſo it is found and obſerved in conſider-
ing the Regiſters, how one neighbour reſorting and con-
ferring with another, oft learned with a few words of the
firſt and ſecond Table, did win and turn their minds to
that wherein they deſired to perſwade them, touching
the truth of Gods Word and their Sacraments. To
their travells, their earneſt feeling, their burning zeal,
their readings, their watchings, their ſweet aſſemblies,
their love and concord, their godly living, their faithful
meaning with the faithfull, may make us now in the
our dayes of free profeſſion to bluſh for ſhame. For
principal points they ſtood in againſt the Church of Rome
in pilgrimage, adoration of Saints, in reading of Scri-
pture-books in Engliſh, and in the carnall preſence of
Chriſts Body in the Sacrament.

After the death of William Smith ſucceeded John Longland
a bloody and cruell perſecutor of the Saints of God,
cauſed the Wife to detect the Husband, the Husband

Wife

wife, the Father the Daughter, the Daughter the Father, the Brother to disclose the Brother, and Neighbour the Neighbour, neither were there any Assemblies nor readings kept, but both the persons and also the books were known; neither was one word so closely spoken, nor Article mentioned, but it was discovered. So subtilly and slightly these Catholick Prelats did use their inquisitions and Examinations, that nothing was done, said among these known men fifteen or twenty years before so covertly, but it was brought at length to their intelligence as appears in a Table describing the grievous afflictions of good Men and Women in the Diocesse of Lincolne under John Longland their Bishop, with the names both of the accusers and of them that were accused, also with the crimes to them objected out of the Registers of the said Diocesse; all these were constrained to abjure & do penance, and they which were Relapse, were committed to the Secular power and burnt.

As touching the burning of John Scrivener, here is to be noted that his Children were compelled to set the fire unto their Father, in like manner as Joan Clerk also Daughter of William Tylesworth, was compelled to give fire for the burning of her own naturall Father. The example of which cruelty, as it is contrary both to God and Nature, so it had not been seen nor heard of in the memory of the Heathen.

Now to leave England for a while, and to take a view of other Countreys, and the Persecutions for Religion there, we shall begin first with Germany.

Of Martin Luther by whom God began the Reformation of his Church.

Martin Luther born at Isleben in Saxonie one Augustine Frier arose in the year of God 1516 to detect and discover the errors of the Church of Rome, and to cry out against indulgences upon this occasion. Leo the tenth of that name, Pope of Rome, who under pretence of War against the Turk, sent a Jubile with his Pardons abroad

through

throughout all Christian Realms and Dominions, where be gathered together innumerable riches and Treasur The Gatherers and Collectors thereof perswaded t people that whosoever would give ten shillings, should his pleasure deliver one soul from the pains of Purgat ry, for thus they held as a generall Rule that God wou do whatsoever they would have him, according to the sa ing, quicquid solveritis super terram, erit solutum in Cœlis, Wha soever ye loose upon earth, the same shall be loosed in He ven, but if it were but one jot lesse then ten shillings, the preached that it would profit them nothing. This filth kind of the Popes Merchandise as it spread through a quarters of Christian Regions, so it came also to German through the means of a certain Dominick Frier name Tecellius who most impudently caused the Popes Indul gences or pardons to be carried and sold about the Coun trey. Whereupon Luther much moved with their bla phemous Sermons of this shamelesse Frier, and having his heart earnestly bent with ardent desire to maintain true Religion, published certain Propositions concernin Indulgences, and set them openly on the Temple o Wittemberge. This Frier and the rest of the Monks ther cryed out against Luther, that he was an Heretick, and worthy to be persecuted with fire. And besides this, h burned openly Luthers Propositions, and the Sermo which he wrot of Indulgences. This rage and furi furie of this Frier enforced Luther to treat more amply o the cause, and to maintain his matter. And thus rose th beginnings of this controversie, wherein Luther neithe suspecting nor dreaming of any change that might happe in Ceremonies, much lesse such a Reformation of Do ctrine and Ceremonies as afterward did follow, did no utterly reject the Indulgences, but required a moderat on in them. The Duke of Saxonie at this time being ve ry inquisitive to understand the truth of Luthers Doctrine and consulted the learned men thereupon. In the num ber of whom was Erasmus, whom the Duke desired to de clare unto him his opinion touching that matter of Ma

he Luther saying and protesting that hee would rather the
round should open & swallow him, then hee would bear
ith any Opinions which he knew to be contrary to ma-
fest truth; And therefore he desired him to declare his
dgement in the matter to him freely & friendly. Erasmus
us heeing entreated of the Duke, began thus jestingly
d merrily to answer the Dukes request, saying, that
Luther were two great faults, First, that hee would
uch the bellies of Monks; the second, that hee would
uch the Popes Crown, which two matters are in no
se to be dealt withall. Then opening up his mind plain-
to the Duke, thus he said, that Luther did well in dete-
ng errours, & that Reformation was to bee wished and
ry necessary in the Church, and added moreover that
e effect of his Doctrine was true, but only that hee
ished in him a more temperat moderation & manner of
ryting & handling. Luther was condemned of the Pope
an Heretick, and rejected from the communion of the
aithful, he appealed to the Councell to come. After
is, Leo the Pope commanded that his Books should bee
rnt at Rome. And on the other side Luther burnt at Wit-
nberge his Canons & Popish decretals. And the Em-
ror by the Popes instigation was ordained to exile
n, but he was kept secret and solitary for a time by
e advice and conveyance of certain Nobles in Saxonie,
the ablence of Luther out of Wittemberge, Andreas Carolasta-
s proceeding more roughly and eagerly in causes of
eligion had stirred up the people to throw down Ima-
s in the Temples besides other things more. For the
ich cause Luther returning again into the City, great-
mollified the order of their doings, and removed the
tones of Carolastadius, declaring that their proceedings
rein were not orderly, but that Pictures and Images
ght first to be thrown out of the hearts & consciences of
en, and that the people ought first to be taught that we
e saved before God & please him only by Faith & that
ages serve to no purpose. This done, and the people
ll instructed, there was no danger in Images, but that

they would fall of their own accord. Not that he repyn
to the contrary (he said) as though he would mantain
mages to stand or to be suffered, but that this ought to
done by the Magistrat and not by force upon every ma
head, & without order and authority &c. The cause w
Luther so stood against that violent throwing down of
mages, & against Carolastadius, seemeth partly to rise
this, by reason this Pope Adrian in his Letters sent to
Princes and States of Germany doth grievously compl
and charge the Sect of Luther for sedition and tumult
rebellion against Magistrats & subverters and destroy
of all order & obedience as appeareth by the words of
Popes Letter, therefore Martin Luther to stop the mouth
such slanderers, & to prevent such sinister suspicions,
enforced to take this way as he did to proceed as much
he might by order & authority. Zuinglius and Luther agr
in all points of Doctrine, saving in the Doctrine of
Sacrament; neither were there opinions so different
the matter of the Lords Supper, but that in the princi
points they accorded. For if the question be asked of t
both, what is the materiall substance of the Sacram
which our outward senses do behold and feel; they
both confesse bread, and not the accidents only of br
Further if the question be asked whither Christ be t
present, they will both confesse His true presence to
there, only in the manner of presence they differ. Ag
ask whether the materiall substance laid before our
in the Sacrament, is to be worshipped, they will b
deny it and judge it Idolatry; and likewise for tran
stantiation, & for the Sacrifice of the Masse, they bot
abhorre and deny the same: As also the Communio
be in both kinds to be administred, they do both asse
grant. Only their difference is in this concerning
sense and meaning of the words of Christ, hoc est corpus
um, this is my body &c. Which words Luther expon
to be taken nakedly and simply as the letter stan
without trop & figure, and therefore holdeth the Bo
Blood of Christ truly to be in the Bread and Wine,

also to be received with the mouth Uldricus Zuinglius with
nes Oecolampadius, and other moe do interpret these
ords, otherwise to be taken not literally but to have a
ritual meaning, and to be expounded by a Trope and
igure, so that the sense of these words, This is my body
s to be expounded, this signifieth my Body and Blood
he Saxons follow Luther, and the Helvetians Zuinglius, and as
e did grow, so the division of these opinions in sides,
ead in further Realms and Countries, the one part
led of Luther, Lutherians, the other having the name of
acramentaries. Notwithstanding in this one unity of
inion, both the Lutherians and Sacramentaries do
cord and agree, that the Bread and Wine there present
not transubstantiat unto the Body & Blood of Christ as
d, but is a true Sacrament of the Body and Blood of
hrist. Many conflicts he had with the Pope, his Cardi-
ls & Clergy, and notwithstanding of their furie and
ge & plots against him, and the great power of his ad-
rsaries, the Emperor and the King of Spain and other
otentats, yet they could not prevail against him, God
ping and defending him, that they could not bereave
n of his life, but died peaceably in his own Country
ere he was born, teaching and preaching Christ the
ce of 29 years. Many dangers he escaped, especially
se two which are not to be passed by, wherein appears
great providence of God toward him; First, when a
tain Jew by his enemies was appointed to come to
troy him by poyson, yet was it so the will of God, that
ther had warning thereof before, & the face of the Jew
t to him by picture, whereby he knew him, & avoided
perill. Another time as he was sittting in a certain
ce upon his stool, a great stone there was in the Voult
r his head where he did sit, which being stayed mira-
ously, so long as he was sitting, assoon as hee was up,
mediatly fell upon the place where hee sate, able to
e crushed him all in pieces if it had light upon him.
d what should I speak of his prayers which were so ar-
nt unto Christ, that (as Melancton writes) they which

 stood

stood under his windowe, where he stood praying might
his teares falling and dropping down. Again with
power he prayed that he (as himself confesseth) had
tained of the Lord that so long as he lived, the Pope
not prevail in his country. After his death (said he)
them pray who could. Again, it is reported of him th
young man about Wittemberge, who being kept bare
needy by his Father, was tempted by way of Sorcer
bargain with the Devill or a familiar as they call
to yeeld himself body and soul into the Devils power,
pon condition to have his wish satisfied with money,
that upon the same, an Obligation was made b
young man written with his own blood and given t
Devill. Upon the sudain, wealth and alteration of
young man, the matter first being noted, began a
ward more and more to be suspected, and at length a
long & great admiration was brought unto Martin L
to be examined; the young man, whether for sham
fear long denyed to confesse, and would bee known o
thing, yet God so wrought being stronger then the D
that he uttered unto Luther the whole substance of the
as well touching the money as the Obligation. Luther
derstanding the matter, and pittying the lamentab
state of the man, willed the whole congregation to p
and he himself ceased not with his prayer to labour, so
the Devill was compelled at the last to throw in his
ligation at the window, and bade him take it again
him. And as he was mighty in his prayers, so in
Sermons. God gave him such a grace that when
preached they which heard him, thought every one
own temptations severally to bee noted and touch
Whereof when signification was given unto him by
friends, and he demanded how that could bee; my
manifold temptations (said he) and experiences are
causes thereof. For Luther from his tender years
much broken and exercised with severall conflicts, f
confessed that he was afflicted and vexed with all ki
temptations saving only one which was with cove

elle. With this vice he was never (said he) in all his life he troubled nor once tempted.

Pope Leo the tenth of that name bare an irreconcilable hatred unto the Gospel of the Kingdom of God, which he persecuted in the person of Luther and many others: for as one day the Cardinal Bembo uttered before him a certain thing drawn from the Gospel, he answered him mocking, It hath ever sufficiently been known what profit that fable of Jesus hath brought us and our company. O detestable blasphemy! Luther died in the year of our Lord 1546. being 63. years of age. The Prayer of Luther at his death was this. My heavenly Father, eternall and merciful God, thou hath manifested unto me thy dear Son, our Lord Jesus Christ, I have taught him, I have known him, I love him as my life, my health and my redemption, whom the wicked have persecuted, maligned, and with injury afflicted, draw my soul to thee. After this, he said as ensueth thrise, I commend my spirit into thy hands, thou hast redeemed me, O God of truth: God so loved the world, that he gave his only Son, that all these that believe in him should have life everlasting, *Joh.* 3.

The Martyres of GERMANY.

MAny after the death of Luther were troubled for their Religion, some fled from place to place, some exiled out of the Land for fear, some caused to abjure, some driven to Caves in Woods, some racked with torment, and some pursued to death with fagot and fire. And because we cannot name all that were persecuted and put to death for their Religion, we shall name some few of the choisest.

And first, there were two young men burnt at Bruxelles, the one named Henry Voes, being of the age of twenty four years, and the other John Esh, which before had been of the order of the Augustine Friers, for that they would not retract and deny their Doctrine of the Gospel, which the Papists call Lutheranisme. As they were led to the place of Execution, they went joyfully and merrily, making continuall protestation that they died for the glory of

God, and the Doctrine of the Gospel, believing and f
lowing the holy Church of the Son of God, saying a
that it was the day which they had long desired. Af
they were come to the place where they should be burn
& were dispoyled of their garments, they tarried a gr
space in their shirts, and joyfully embraced the St
that they should be bound to, patiently and joyfully en
ring whatsoever was done unto them, praising God w
Te Deum laudamus, and singing Psalms and rehearsing
Creed in testimony of their death. One of them see
that fire was kindled at his feet, said, me thinks ye
straw Roses under my feet, finally the smoak & the fla
mounting up to their face, choaked them.

The next year after the burning of these two you
men before rehearsed, was Henry Sutphen put to death
the conspiracy of the Monks and Friers, without all
der of judgement, or just condemnation: about the C
of Diethmar in the borders of Germany, in the year 15
they resolved to take him by night and burn him, bef
the people should know it, as he came to his defence
answer. They with a confused multitude of people ca
upon him in the night, and drew him naked out of his b
bound his hands hard behind him, and carried him awa
then he being marvellous weary and faint, required to
set on horse-back, for his feet were all cut and hurt wi
the yce, because he was led all night barefoot, when th
heard him say so, they mocked and laughed at him, sayi
must we hire an horse for an Heretick, he shall go on f
whither he will or not, and after a world of indignitie
mockings, striking and buffetting him, he was bur
without any judgement, his cause not being heard. In t
mean time a certain Woman as he passed by, offered h
self to suffer a thousand stripes, and to give them mu
money, so that they would pacifie the matter, and ke
him in the prison, untill that he might plead his matt
before the whole convocation of the countrey peop
When they heard these words, they waxed more mad, a
threw the Woman down under feet, and trod upon h

nd beat the said Henry unmercifully; the fire as often as it was kindled, would not burn, notwithstanding they satisfied their minds upon him, striking and pricking him with all kind of Weapons, the said Henry standing in the mean time in his shirt before all the rude people, at the last they having gotten a great Ladder, bound him hard thereunto, and cast him into the fire. And when he began to pray, and to repeat his Creed, one strake him upon the face with his fist, saying, thou shall first be burnt, and afterward pray and prat as much as thou wilt. Then another treading upon his breast, bound his neck so hard to a step of the Ladder, that the blood gushed out of his mouth and nose. This was done to strangle him withall, for they saw that for all his sore wounds he would not die. After that with their weapons they had killed him, they rosted him upon the coals, for the Wood as often as it was set on fire, would not burn out. And thus, this godly Preacher finished his Martyrdome; and many moe godly Preachers were burnt.

About the same time many other godly Persons and such as feared God for the testimony of the Gospell were thrown into the River of Rhene and into other Rivers where their Bodies afterward were found and taken up. In the same year of God 1524. the Town of Mihemberge in Germany was taken and ransacked and diverse of the inhabitants there slain, and many imprisoned for maintaining and keeping with them Carolastadius to be their preacher. The lamentable Martyrdom of John Clerk of Melden in France, Melden is a Citie of France ten miles distant from Paris where John Clark was first apprehended and taken for setting up upon the Church dor against the Popes pardon lately sent thither from Rome, in which Bill hee named the Pope to be Antechrist; for the which his punishment was this, that three severall dayes hee should bee whipped, and afterward have a mark imprinted in his forehead as a note of infamy, his mother being a Christian Woman, although her Husband were an adversary, when she beheld her son thus pitiously scourged, and ignominiously

miniously deformed in the face, constantly and boldly d
encourage her son, crying with a loud voice, blessed
Christ, and welcome be these prints and marks; ther
after leaving the Town, he came to Metz in Lotharia
where he remained a certain space, applying his Voca
on, being a Wool-carder in his Occupation; whereas
the day before that the people of that City should go o
to the Suburbs to worship certain blind Idols, there
(after an old use and custome amongst them received) h
ing inflamed with the zeal of God, went out of the Ci
to the place where the Images were, and brake them
down in pieces; tryall being taken who should be the d
er thereof, this man was suspected and examined upon t
same, at first confesseth the fact, rendering also the cau
which moved him so to do, he was condemned and led
the place of Execution, where he sustained extream to
ments, for first his hand was cut off from his right ar
then his nose with sharp Pinsons was violently pluck
from his face, after that both his armes and his pap
were likewise pluckt and drawn out with the same I
strument: To all them that stood loking upon it was a
horrour to behold, and dolefull sight of his pains. Aga
to behold his patience, or rather the grace of God givi
him the gift to suffer, it was a wonder. Thus quietly
constantly he endured in his torments, pronouncing, o
a manner singing the Verses of the 115. Psalm, Simu
chra eorum sunt argentum & aurum, &c. Their Images be silver
gold, the work only of mans hand, &c. The residue of his life t
remained in his rent body was committed to the fire, a
therewith consumed.

A certain godly Priest in Suevia being commanded
come and give good counsell to fifteen Countrey-m
that should be beheaded, afterward was bid himself
kneel down to have his head cut off, no cause nor conde
nation further being laid against him, but only of me
hatred against the Gospel.

After that George Sherter had instructed the people
knowledge of the Gospel in Raitat, ten miles distant fro
Saltzb

Salzburg, was accused of his adversaries, and put in prison, where he wrot a Confession of his Faith, he was condemned to be burned alive, but means was made that first his head should be cut off, and his body afterward be cast into the fire, going toward his death, he said, crying aloud, that he may know (said he) that I die a true Christian, I will give you a manifest sign, and so he did by the power of the Lord, for when his head was taken off from his shulders, the body falling upon his belly, so continued the space while one might well eat an Egge, after that it softly turned it self upon the back, and crossed the right foot over the left, and the right hand over the left; at the sight whereof they which saw it were in a great marvell. The Magistrates which before had appointed to have burned the body, after the beholding, seeing this miracle would not burn it, but buried it with other Christian mens bodies, and many by the same example were moved to believe the Gospel. Thus God is able to manifest the truth of his Gospel in the midst of persecution, who is to be blessed for ever. Amen.

Giles of Brasels as he was brought to the place of burning, where he saw a great heap of Wood pyled, he required the greater part to be taken away, and be given to the poor, a little, said he, would suffice him. Also seeing a poor man coming by, as he went, that lacked shooes, he gave his shooes unto him; better (said he) so to do, then to have his shooes burnt, and the poor to perish for cold. Standing at the Stake, the Hang-man was ready to strangle him before, but he would not, saying that there was no such need that his pain should be mitigated, for I fear not (said he) the fire, do therefore as thou art commanded. And thus the blessed Martyr lifting up his eyes to Heaven in the middle of the flame, was extincted, to the great lamentation of all that stood by. After that time when the Friers of that City would go about for their Almes, the people would say, it was not meet for them to receive Almes with bloody hands.

At this time also was great Persecution in Gaunt and other

other parts of Flanders, as Charles the Emperor did lye Gaunt, the Friers and Doctors there obtained that the dict made against the Lutherians might be red openly t a year, which beeing obtained, great persecution foll ed, so that there was no City nor Town in all Flande wherein some either were not expulsed, or headed, or co demned to perpetuall prison, or had not their goods co fiscat, neither was there any respect of Age or Sexe. Gaunt especially many there were of the Head men whi for Religion sake were burned: Afterward the Emp ror comming to Brusels there was terrible slaughter an persecution of Gods people, namely in Brabant, Hennego and Artoys, the horrour and cruelty whereof is almost u credible, in so much that at one time, as good as two hu dreth men and women together were brought out of t Countrie about into the City, of whom some were drow ned, some burned quick, some privily made away, othe sent to perpetuall prison, whereby all prisons & towe were replenished thereabout with prisoners & captiv and the hands of the Hangman tyred with slaying a killing, to the great sorrow of all them which know t Gospell: being now compelled either to deny the same confirm it with their Blood.

Ursula and Maria virgins of noble stock were burned f the Gospel in Pelden, a Town in lower Germany, Fir Mary being the younger was put to the fire where s prayed ardently for her enemies, commending her so to God. At whose constancy the Judges did greatly ma vell. Then they exhorted Ursula to turn, or if shee wou not, at least that shee should request to bee beheaded. whom she said, that she was guilty of no errour, nor fended any thing but which was consonant to the Scr ture in which she trusted, to persevere unto the end. as touching the kind of punishment, she said, shee fea not the fire, but rather would follow the example of dear Siller that went before. This was marvelous t the executioners could in no wise consume their dead dies with fire, but left them whole lying upon the grou

white, which certain good Christians privily took up in the night and burned: thus God many times sheweth his power in the mids of Tribulations,

At Dornick in Fanders, Marion wife of Adrian Tailyeour for the Gospell of Christ was burned quick, she was inclosed in an iron grate formed in shape of a pallie was laid in the earth & burned quick. A certain Prince in Germany about Hungary or the parts of Pannonia, his name is not expressed put out the eyes of a certain Priest in Germany for no other cause but for that he had said the Masse to bee no Sacrifice, in that sense as many Priests do take it. Neither did the cruel Prince immediatly put him to death, but first kæped him in prison a long time afflicting him with diverse torments, then hee was brought forth to bee degraded, after a barbarous and tyrannous manner, first, they shaved the crown of his Head, then tubbed it with Salt, that the blood came running down his shoulders. After that, they razed & paired the tops of his Fingers with cruel pain that no labour of the holy oyl might remain. At last the patient and godly Martyr four dayes after yælded up his life and spirit.

Joannes Diazius a Spainyard Martyr was killed of his own brother at Neoberge in Germany.

In Hungary a certain godly Priest preached that the eating of flesh is not prohibited in the Scripture, for the which the cruel Bishop after he had imprisoned him certain weeks, caused him to be brought out and his body to be tyed over with Hares, Gæse, and Hens, hanging round about him, and so the beastly Bishop made Dogs to bee set upon him, which cruelly rent & tore whatsoever they could catch. And thus the good Minister of Christ bæing driven about the City with the barking of Dogs died & was Martyred. The sight whereof as it was lamentable to the godly, so it sæmed ridiculous to the wicked, but within few dayes after the impious Bishop by the stroak of Gods just hand fell sick, and became born mad, and so having without sense or wit miserably died.

Great like wise was the persecution in Bohemia for two hun-

hundreth Ministers and Preachers of the Gospell were banished out of Bohemia, for preaching against the Superstition of the Bishop of Rome, and extolling the glory of Christ.

Besides these Germans abovespecified & others a great number there was both in the Higher & Lower Countries of Germany, which were secretly drowned or buried, or otherwise in prison made away, whose names although they be not known to us, yet they are Registrated in the books of life. But leaving to speak any further of the Martyrs which suffered in Germany which were many, we come to speak of the French Martyrs. And because it is impossible to name all that suffered for the cause of Christ we shall make choise of some select ones.

The FRENCH Martyrs.

AND first, John Cornon a husband man of Mascon and unlettered, but to whom God gave such wisedome that his Judges were amazed when hee was condemned by their sentence and burned.

Stephen Brune a husband man at the place of his burning the wind rose and blew the fire so from him as hee stood exhorting the people, that hee there continued about the space of an houre, in manner not harmed or scarce touched with any flamme, so that all the Wood being wasted away, they were compelled to begin the fire again with new faggots and vessels of oyl and such other matter, and yet neither could he with all this be burned, but stood safe. Then the hangman took a staffe and let drive at his head to whom the holy Martyr being yet alive said, when I am Judged to the fire, do yee beat me with staffes like a Dog, with that the hangman with his Pike thrust him through the belly and the guts, and so threw him downe into the fire and burned his body to ashes, throwing away his ashes afterward with the wind.

Constantinus a citizen of Rhone with three other for the defence of the gospel being condemned to be burned, were put in a dung Cart, who thereat rejoycing, said that they were

were reputed here as excrements of this world, but yet their death was a sweet odour unto God.

Aymond Delavoy a Preacher of the Gospel being accused to have teached false Doctrine, and having intelligence that he was to be apprehended, was willed by his friends to flee and shift for himself, but he would not, saying that he had rather that he had never been born then so to do. It was the office of a good shepherd (he said) not to flee in time of perill, but rather to abide the danger, least the flock be scattered, or least peradventure in so doing hee should leave some scruple in their minds thus to think that he had fed them with dreams and fables contrary to the word of God, therefore beseeching them to move him no more therin, he told them that he feared not to yeeld up both body and soul in the quarrel of that truth which he had taught, saying with St. Paul that hee was ready not only to be bound for the testimony of Christ in the City of Burdeaux but also to die, the Sonner came, and was in the City three days, during which time Aymondus preached three Sermons, the people in defence of their Preacher flew upon the Sonner to deliver him out of his hands: But Aymond desired them not to stop his Martyrdom seeing that it was the will of God that hee should suffer for him he would not (said he) resist. Then the Consuls suffered the Sonner, and so Aymond was carried to Burdeaux, there he was accused and false witnesse brought in against him, all their accusation was only for denying purgatory; after long and miserable imprisonment hee is put to death and burnt.

Frances Bonbard was said to be Secretary of the Cardinall of Bellay, who being also for the Gospel condemned, after his tongue was cut off, did with like constancy sustain the sharpnesse of burning.

The enemies of the Gospel seeing that these that were condemned to die at the place of the Execution, moved many with their speech, therefore they obtained a decree of the Judges that all which were to be burned, unlesse they recanted at the fire, should have their tongues cut

out,

vil, which Law diligently afterward was observed.

Michael Michelot a Taylour being apprehended for the Gospels sake, was judged first if he would turn to be beheaded, and if he would not turn then to be burned alive, who being asked whether of these two he would choose, answered, that he trusted that he which hath given him grace not to deny the truth, would also give him patience to abide the fire: He was burned at Warden by Turney.

Seven men and women of the City of Langres for the Word and Truth of Christ Jesus were committed to the fire, wherein they died with much strength and comfort, but especially Joan which was Simon Marshall his Wife, being reserved to the last place, because she was the youngest, confirmed her Husband and all the other with words of singular consolation, declaring to her Husband that they should the same day be married to the Lord Jesus to live with him for ever.

Anne Andebert an Apothecaries Wife, and Widow, going to Geneva, was taken and brought to Paris, and by the Counsell there judged to be burned at Orleance. When the Rope was put about her, she called it her Wedding-girdle, wherewith she should be married to Christ. And as she should be burned upon a Saturday, upon Michaelmas-even, upon a Saturday (said she) I was first married, and upon a Saturday I shall be married again. And seeing the Dung-cart brought wherein she should be carried, she rejoyced thereat, shewing such constancy in her Martyrdome, and made all the beholders to marvell.

Among many other godly Martyrs that suffered in France, a story of a poor Taylour of Paris, that dwelt in the Street of St. Antony, is not the least and worst to be remembred, his name is not expressed, he was apprehended of a certain Officer in the Kings house, for that upon a certain Holy-day he followed his Occupation and did work for his living, before he was had to the Prison the Officer asked him why he did labour and work, giving no observation of the Holy-day, to whom he answered that he was a poor man living only upon his labour. And

as

as for the day, he knew no other but the Sunday wherein he might not lawfully work for the necessity of his living, he is clapt into Prison: word hereof coming to the Kings ears, the poor man was sent for to appear, that the King might have the hearing of him, who being come before the King, the King commanded Petrus Castellanus Bishop of Mascon to question with him. The Taylour being entred, and nothing appalled at the Kings Majesty, after his reverence done unto the Prince, gave thanks to God that he had so greatly dignified him being such a wretch as to bring him where he might testifie his truth before such a mighty Prince. Then Castellanus entring talk began to reason with him touching the greatest & chiefest matter of Religion. Whereunto the Tailyour without fear or any halting in his speach, with present audacity, wit and memory so answered for the sincere Doctrine and simple truth of Gods Gospell as was both convenient to the purpose, and also to his Questions aptly and fitly correspondent notwithstanding the Nobles there present with cruell taunts and rebukes did what they could to dash him out of countenance, yet all this terrified not Him, but with boldnesse of heart and free Liberty of Speech, hee defended his cause, or rather the cause of Christ the Lord, neither flattering with their persons, nor fearing their threats, which was to them all a singular admiration to behold the simple poor Artificer to stand so firm and bold answering before the King to these Questions propounded against him. Whereat when the King seemed to muse with himself, as one somewhat amazed, and which might soon have been induced at that present to further knowledge, the egregious Bishop and other Courtiers seeing the King in such a muse, said, he was an obstinate and a stubborn person obstirmed in his own opinion, and therefore was not to be marvelled at, but to be sent to the Judges and punished, and therefore lest he should trouble the eares of the said King Henry, hee was commanded again to the hands of the Officers that his

cause

cause might be informed, and so within few dayes after he was condemned by the high Steward of the King house to be burned alive. And least any deep consideration of that excellent fortitude of the poor man might perad-venture pierce the Kings mind, the Cardinalls Bishops were ever in the Kings ear, telling him that these Lutherans were nothing else but such as carried bad smoak in their mouths, which being put to the fire would soon banish. Wherefore the King was appointed himself to be present at his execution, which was sharp and cruel before the Church of Marie the Virgin where it pleased God to give such strength and courage to his servant in suffering his Martyrdome, that the beholding thereof did more astonish the King then all the other did before. Thomas Sanpaulinus a Young Man of the Age of eighteen yeares comming from Geneva to Paris. rebuked there a man for swearing, for the which cause he being suspected for a Lutherian, was followed and watched whether he went, and was taken & brought before the Counsell of Paris, and put in Prison, where he was racked and miserably tormented, to the intent he should either change his opinion, or confesse others of his profession, his torments and rackings were so sore through the setting on of Mallard and other Sorbonists, that the sight thereof made Auberius one of the Counsel, a cruell and vehement enemy against the Gospel, to turn his back, and weep. The young man when he had made the tormenters weary with racking, and yet would utter none, at last was had to Manbelt Place in Paris to be burned, where he lying in the fire, was plucked up again upon the Gibbet and asked whether he would turn. To whom he said that he was in the way toward God, and therefore desired them to let him go. Thus this glorious Martyr remaining inexpugnible, glorified the Lord with constant confession of his truth.

Nicholas Nayle a Shoemaker comming to Paris with certain fardels of Boks was there apprehended who stoutly persisting in confessing the truth was tryed with

his

undry torments to utter what followes he had besides of his profession so cruelly that his body was dissolved almost one joynt from another, but so constant he was in his silence that he would expresse none. As they brought him to the stake, first, they put a gage or piece of wood in his mouth which they bound with Cords to the hinder part of his head so hard, that his mouth on both sides gushed out with blood, and disfigured his face monstruously; by the way they passed an Hospitall, where they willed him to worship the Picture of St. Mary standing at the Gate: But turned his back as well as he could, and would not, for the which the blind people was so grieved, that they would have fallen upon him. After he was brought to the fire, they so smeared his body with Fat and Brimstone, that at the first taking of the fire, all his skin was parched, & the inward parts not touched, with that the Cords brast which were about his mouth, wherby his voice was heard in the midst of the flamme praising God, and so the blessed Martyr departed. One of the Parliament seeing the great zeal and patience of the Martyrs at their burning, said that way not to be best to bring the Lutherans to the fire, for that would do more hurt then good.

A Carpenter, and another a Poynt-maker, going to Execution to be burnt for the profession of the Gospel, their tongues were commanded to be cut off, and being cut off, there appeared a marvellous work of the Lord, for nevertheless that their tongues were taken from them, to the intent they should not speak, yet God gave them utterance, their tongues being cut out, to speak at their death, saying, we bid sin, the flesh, the world and the devil farewell for ever, with whom never we shall have to do hereafter. Diverse other words they spake beside, which the people did hear and note: At last when the Tormenter came to smear them with Brimstone & Gunpowder, go to said Filiolus, salt on, salt on the rotten and sinking flesh; finally, as the flamme came bursting up their faces, they persisting constant in the fire, gave up their lives, and finished their Martyrdome.

There was at Montpelliers in the year of God 1554. a certain Shear-man or Cloath-worker, who had been long in durance for Religion, but at length for fear and infirmity he revolted. To whom it was injoyned by the Judges to make publick Recantation, and to be present also at the burning of Alencon, who was condemned to death. At the beholding of whose death and constancy it pleased God to strike in this man such boldnesse, that he desired the Judges that either he might be burnt with this Alencon, or else be brought again to Prison, saying that he would make no other Recantation but so: whereupon within three dayes after he was likewise condemned to the fire, and burned in the Town aforesaid.

There was a rich Merchant in Paris, who said in jest to the Friers of St. Frances, ye wear a Rope about your bodies because St. Frances once should have been hanged, and the Pope redeemed him upon this condition that all his life after he should wear a Rope: Upon this the Franciscan Friers of Paris caused him to be apprehended and laid in Prison, and so Judgement passed upon him that he should be hanged, but he to save his life was contented to recant, and so did. The Friers hearing of his Recantation commended him, saying, if he continued so he should be saved: and so calling upon the Officers, caused them to make haste to the Gallowes to hang him up while he was yet in a good way (said they) lest he fall again. And so was this Merchand notwithstanding his Recantation hanged for jesting against the Friers.

To this Merchand may also be adjoyned the Brother of Tamer, who when he had before professed the truth of the Gospel, and afterward by the counsell and instruction of his Brother was removed from the same, fell in desperation and such sorrow of mind, that he hanged himself. As one Thomas Galbergue was in the flamme at Tournay, the Warden of the Friers stood crying, Turn Thomas, yet it is time, remember him that came at the last hour. To whom he cryed out of the flame with a loud voice, and I trust to be one of that sort:

calling upon the Name of the Lord gave up his spirit. As two Martyrs at Burdeaux were in the flamme & almost consumed in the fire to ashes, suddenly without matter of cause such a fear fell upon them at the execution, that the Justices and the people, notwithstanding that they had the Gates locked to them, and were defenced with all manner of weapons about them not knowing wherefore, took them to their legs, in such haste flying away, that they overran one another. The Pier of St. Antonies fell down so that a great number went over him. The Judge also on his Mule with his red robe flying as the other was overthrown with the preasse in the street, in such sort that he was fain to be carried to Richons house a Widow, and there cryed within, hide me, save my life, I am dead, my friends, hide my Mule that no man see her nor know her, briefly such was the fear which came from them, that every man shut up their houses. After the fear was past, every man asked what the matter was, but none could tell, neither could the enemies of Gods truth perceive who was he that put them so to the flight with a fear without any semblance of any adversary about them, Impius fugit & nemo persequitur.

Of the cruell Massacre in FRANCE. Anno 1572.

There was at this time a marriage to bee between the Kings Sister and the Prince of Navar. To this pretended Marriage it was devised that all the chiefest Protestants of France should be invited & meet in Paris. Being met and convened that same night of the Marriage, Souldiours were appointed in diverse places of the City to be ready at a watch word, to break in into the Protestants houses, at which watch word given, they fell out to the slaughter of the Protestants, first beginning with the Admirall who was slain in his bed, and thrown out at a window into the street, where his head being first stricken off and embalmed with Spices to be sent to the Pope. At this time there was slain in three dayes above ten thousand Men and Women, old & young

of all sorts and conditions, yea, and slew all the Protestants they knew or could find within the city Gates closed. So great was the rage of the Heathnish persecution that not only the Protestants, but also certain who they thought indifferent Papists, they put to the sword fled of Protestants, In the number of them that were slain of the more learned sort was, Petrus Ramus, Lumbin and others. And not only within the Walls of Par was this uproar contained, but extended further into ther Cities and quarters of the Realm, especially Ly Orleanee, Tholous and Roan. In which Cities it is almo incredible, nor scarsely ever heard of in any Nation, wh cruelty was shewed, what numbers of good Men we destroyed, in so much that within the space of one mon thretty thousand at least of Religious Protestants numbred to be slain. Furthermore here is to bee not that when the Pope first heard of this bloody t he with his Cardinals made such joy at Rome with th procession, with their Gun-shot & singing Te Deum, t in honour of that lawful festival Act, a Jubile was co manded by the Pope with great indulgence & much s lemnity, whereby thou hast here to discern & judge w what spirit and charity these Catholicks are moved maintain their Religion withall, which otherwise wou fall to the ground without all hope of recovery. Like in France no lesse rejoycing there was, the King comm ding publick processions through the whole City to made, with Bone-fires, Ringing & singing, where King himself with the Queen his Mother & his wh Court resorting together to the Church, gave thank laud to God for that so worthy victory atchieved upon S. Bartholomews Day against the Protestants whom th thought to be utterly overthrown & vanquished in all Realm for ever. And in very deed to mans thinkin might appear no lesse after such a destruction of the P testants, having lost so many worthy and noble Captai as then were cut off, whereupon many for fear revok their Religion returned to the Pope; diverse fled out

the Realm, such as would not turn, kept themselves se-
ret, durst not be known or seen, so that it was past all
hope of man that the Gospel should ever have any more
place in France, but lucy is the admirable working of the
Lord, where mans help and hope most faileth, there hee
sheweth his strength and helpeth, as here is to be seen and
noted by stirring up Rochel to stand to the defence of their
Religion against the Kings power, by whose example
certain Cities hearing thereof, took no little courage to
do the like, as Mountalban & others who being confederat
together, exhorted one another to be circumspect, & take
good heed of the false dissembling practises not to bee tru-
sted of the merciless Papists, intending nothing but blood
and destruction. Rochel standing to the defence of their
lives and consciences, & to adventure the worst, whereu-
pon began great siege & battery to be laid against Rochell
both by sea and land, which was Anno 1572. The whole
power of France is set against Rochel. Thus the whole po-
wer of France being gathered against one poor town, had
not the mighty hand of the Lord stood on their side, it had
been impossible for them to escape. During the time of
this siege which lasted about seven months, what skirmi-
shes and conflicts were on both sides, it would require a
long tractation. In all which assaults ever the Popes
Catholicks had the worst. Concerning the first assault
that I find written that within the space of 26. days were
forged against the walls and houses of Rochel to the num-
ber of thirty thousand shot of iron Bullets and globes,
whereby a great breach was made for the adversary to
invade the city, but such was the courage of them within
not men only, but also of women, Maidens and maids,
with spites, fire & such other weapons that came to hand,
that the adversary was driven back, with no small slaugh-
ter of their Souldiours. Likewise in the second assault
also great field pieces were laid against the Town
whereupon the adversary attempted the next day to in-
vade the Town, but through the industry of the Souldi-
ers and citizens, & also of women and maids, the inva-

ders were forced at length to flee away faster then th
came. No better successe had all the assaults that follo
ed. Many were the tokens of Gods gracious dealin
with them during the time of the siege, and amongst t
rest this was very memorable at Rochel, whereas the po
er sort began to lack corn & victual, there was sent
them every day in the River (by the hand of the Lord,
doubt a great multitude of fish called Surdones) whi
the poor people did use in stead of bread: Which fish t
same day as the siege brake up, departed & came no mo
testified by them which were present there in Rochel
the time. The King in end being weary of those char
able wars, there was a peace agreed and concluded
tween the King and the Protestants of Rochel, in wh
were included other Cities of the Protestants, granti
to them benefite of peace, and liberty of Religion. T
next year following, died Charles the 9. the French Ki
and the Cardinal of Lorain brother to Guise. The King d
of the age of 25 years, and the manner of his death is
be noted. The constant report so goeth that his blood gu
ing out by diverse parts of his body, he tossing in his b
and casting out many horrible blasphemies, laid upon
lows with his heals upward, & head downward, voy
so much blood at his mouth, that in few hours hee dy
Which story if it be true as is recorded and testified, m
be an spectacle and example to all persecuting Kings a
Princes polluted with the blood of christian Martyrs.

The cruel Persecution and bloody Boutchery of the Merindoli

FOllows the tragicall Persecution, and horrible m
ther of the faithfull flock of Christ inhabiting in
rindol in the Countrey of Province in France; this peopl
a long continuance and custome had refused the Bi
of Rome his Authority, and observed ever a more pe
kind of Doctrine then others, delivered them from
father to the son ever since the year of our Lord 1200
this cause they were often accused, and complained of

the King, as contemners and despisers of the Magistrats, and Rebels; they were oftentimes persecuted, and many put to death for their Profession; in end the Court of Parliament at Province gave out a cruell sentence against Merindol, and condemned all the Inhabitants to be burned, both Men and Women, sparing none, no not the little Children and Infants, the Town to be razed, and their houses to be beaten down to the ground; also their trees to be cut down, as well Olive-trees as all other, & nothing to be left, to the intent it should never be inhabited again, but remain as a Desert or Wilderneſſe. The violence and execution of this cruell and bloody sentence was for a time restrained, and the rage of the adversaries represſed, till Minerius a bloody persecuter, and the Kings Lieutenant of Province, forged a most impudent lye against these innocent Christians, giving the King to understand that they of Merindol, and all the Countrey near about, to the number of twelve or fifteen thousand, were in the field in Armour, with their Ensigne displayed, intending to take the Town of Mansfield, & make it one of the Cantons of the Switzers, and to stay this enterprise, he said it was necessary to execute the Arrest manu militari, and by this means he obtained the Kings Letters Patents through the help of the Cardinall of Tournon, commanding the sentence to be executed against the Merindolians, notwithstanding the King had before revoked the said sentence, & given strait commandement that it should no wayes be executed. After this he gathered all the Kings Army which was then in Province ready to go against the English men, and took up all besides that were able to bear Armour in the chief Towns of Province, and joyned them with the Army which the Popes Legat had levied to that purpose in Avinion, & all Countries of Venice, and employed the same to the destruction of Merindol, Cabriers, and other Towns and Villages, to the number of 22. giving Commission to his Souldiers, to spoyl, ransack, burn and destroy all together, and to kill man, woman, & child, without all mercy, sparing none, no otherwise then

the

the Infidels and cruel Turks have dealt with the Ch
stians. So Merindol without any resistance, was tak
ransacked, burnt, razed, and laid even with the ground
killed all, both young and old whom they found in t
Town. When he had destroyed Merindol, he laid Sie
to Cabriers, and battered it with his Ordnance, but wh
he could not win it by force, he with the Lord of the Tow
and Powling his chief Captain, perswaded with the Inh
bitants to open their Gates, solemnly promising that
they would so do, they would lay down their Armour, a
also that their cause should be heard in Judgement w
all equity and justice, & no violence or injury should
shewed against them. Upon this they opened their Gat
and let in Minerius, with his Captains, and all his Arm
but the Tyrant when he was once entred, falsified
promise, & raged like a Beast, for first of all he picked
about thirty men, causing them to be bound and carri
into a Meadow near to the Town, & there to be misera
cut and hewen in pieces by his Souldiers; then beca
he would not leave no kind of cruelty unattempted, he
so exercised outrage & fury upon the poor silly women, a
caused fourty of them to be taken, of whom diverse we
great with child, & put them into a Barn full of Stra
and Hay, & caused it to be set on fire at four corners: A
when the silly women running to the great Windo
where the Hay is wont to be cast into the Barn, wou
have leaped out, they were keeped in with Pikes & H
berds; then there was a Souldier, which moved with
ty at the crying out & lamentation of the Women, o
ned a door to let them out, but as they were comming o
the Tyrant caused them to be slain & cut in pieces, op
ing their bellies that the children fell out whom they t
under their feet, with many other cruel & barbarous a
against the poor innocents. This done, this Tyrant m
cruel then ever was Herod, commanded one of his Ca
tains, with a Band of Russians, to go into the Chur
(where was a great number of Women, Children, a
young Infants) to kill all whom he found there, wh

the Captaine at the first refused to do, saying that were a cruelty unused among men of War: Whereat Minerius being displeased, charged him upon pain of Rebellion and disobedience to the King, to do as he had commanded him. The Captain fearing what might ensue, entreth with his men & destroyed them all, sparing neither young nor old.

We are not here to passe by the fearfull Judgement of God that fell upon Minerius the cruel Persecuter of thir innocents, being stricken with a strange kind of bleeding at the lower parts, in manner of a bloody Flix, & not being able to avoid any Urine, thus by little and little his Guts within him rotted, and when no Remedy could be found for this terrible disease, & his Intrals now began to be eaten of Wormes, a certain famous Chirurgeon named La Motte, which dwelt at Arles, (a man no lesse Godly then expert in his Science) was called for, who after he had cured him of this difficulty of making Water, and therefore was in great estimation with him, before hee would proceed further to search the other parts of his putrified body, & to search out the inward cause of his Malatie, he desired that they which were present in the Chamber with Minerius would depart a little aside: Which being done, he began to exhort Minerius with earnest words, saying, how the time now required that he should ask forgivennesse of God by Christ for his enormous crimes & cruelty in shedding so much innocent blood, and declared the same to be the cause of this so strange profusion of blood comming from him. These words being heard, so pierced the impure conscience of this miserable wretch, that he was therewith more troubled then with the agony of his disease, in so much that he cryed out to lay hands upon the Chirurgeon as an Heretick; La Motte hearing this, effsones conveyed himself out of sight, and returned again to Arles, notwithstanding it was not long but he was sent for again, being intreated by his friends, & promised most firmly that his comming should be without any perill or danger, and so with much adoe he returned again to Minerius, raging and casting out most horrible and

blasphemous

blasphemous words, and feeling a fire which burnt hi[illegible] from the Navel upward, with extream stinch of the lo[illegible]er parts, finished his wretched life, whereby we have n[illegible]toriously to understand that God through his mighty ar[illegible] at length confoundeth such Persecuters of his innoce[illegible] and faithfull servants, and bringeth them to nought, [illegible] whom be praise and glory for ever.

The Persecutions of the WALDENSES, or WALDOYES.

THe Waldenses, otherwise called pauperes de Lugduno, ha[illegible] their beginning of one Petrus Waldus, Citizen of Ly[illegible]ons, their first teacher and instructer, by violence of perse[illegible]cution being driven out of Lyons, were dispersed abroad in diverse Countreys, of whom some fled to Massilia, some to Germany, Livonia, Bohemia, Calabria, and Apulia, diverse strayed to the Countreys of France, especially about Province and Piemont, of whom came these Merindolians above-mentioned; they which were of the Countrey of Tolousa, of the place where they frequented, were called Albii, or Albigenses. Against the which Albigenses, Frier Dominicus was a great doer, labouring and Preaching against them ten years together, & caused many of them to be burned. And albeit great was their Persecution in all parts where they were scattered, yet could they never be utterly destroyed, nor yet compelled to yeeld to the superstitious and false Religion of the Church of Rome, but ever abstained from their corruption and Idolatry as much as was possible, and gave themselves to the word of God, as a Rule both truly to serve him, & to direct their lives accordingly.

It happened that John Martin of Briqueras, a mile from Angrogne, which vaunted every where that he would slit the Ministers nose of Angrogne, was assaulted by a Wolf, which bit off his nose, so that he died thereof mad. This was commonly known to all the Towns thereabout; this was the just hand of God upon this Persecutor.

As the President of St. Julian comming to Angrogne to vex the people there, by the way he enquired for one dw[illegible]

lin[illegible]

ing at St. Johns near to Angrogne and examined him whether he had not baptized his child at Angrogne, and where-fore he had so done; The poor simple man answered that he had baptized his child at Angrogne, because baptisme was there ministred according to the institution of Christ. Then the President in a great rage commanded him in the Kings name to baptize his child again or else he should be burnt. And here we see how the Papists play the Anabaptists. The poor man desired the President that hee might be suffered to make his prayer to God before hee should make answer thereunto, which after he had done in the Hall before all the company there present, hee required the president that he would writ and signe it with his own hand, that he would discharge him before God of the danger of that offence if he should baptize his child again, & that he would take the perrill upon him and his. The President hearing this was so confounded that hee spake not one word a good while after. Then said he in a great fury, away thou villan out of my sight, and after that he never was called again any more.

Barbarous was the cruelty that the enemies of the gospel did to a good Minister of St. German in the valley of Perouse, they sent a company of Ruffians by night who brought him out of his house and after long imprisonment they put him to a cruel death, for they rosted him by a small fire, and when half his body was burnt, hee confessed and called upon the Lord Jesus with a loud voice; In all these parts at this tyme was great persecution, great robbery and spoyling of mens goods and lives.

In their cruel outrages against those innocent people of the Waldoyes this is not to be passed by. A certain old man about threescore years of age, whose name was Odue Gemet, being apprehendit of them suffered a strange & cruel death, for when they had bound him, they took all kind of beasts, which live in horse dung called in French Escarbotz and put them unto his navel, covering them with a Dish, the which within a short space, pierced into his belly and killed him. In that fight between the lord of Trini-

ty

ry and the Angrongians there were burned about 1000 h
ses of Angrogne. And here is not to be forgotten that t
often times set fire upon the two Temples of Angro
where the word of God was preached, but they could
ver burn them. A notable miracle of God in keeping
temples of the Gospel from burning: So did they all
the Ministers house, which notwithstanding remain
whole, the houses round about, being all consumed wi
fire. That day none of Angrogne was slain or hurt, sa
only one that was hurt in his thigh. There were in
Angrongne but two that were enemies to the word of G
which that same day were slain by the souldiers, not
the combat, but for their riches they had about them
they were running away. The one of them was a ve
covetous wretch and had great store of gold and silver,
would spend nothing either to help himself, or succour
thers, no not his poor parents. All this was spoiled by t
souldiers with a hundreth or two hundreth Crowns be
sides, which he had about him. Besides these two ther
was not one of Angrogne slain that day.

In the overthrow of the Lord of Trinity his Army b
the Waldoyes, the rest that retired cryed out with a lou
voice, God fighteth for them, and wee doe them wrong.
The next day one of the principall Captains of the A
my surrendred his charge to the Lord of Trinity, saying
unto him that he would never fight against this peopl
any more, and upon that he departed. It is a marvelou
thing & worthy of perpetuall memory that in that com
bat there were but two of the Waldoyes slain, & two hurt.
through the whole country of Piemont every man said God
fighteth for them. One of the Captains confessed that h
had been at many fierce assaults & combats, and sundry
battels well foughten, but yet he never saw souldiers so
faint-hearted & amazed, yea the souldiers themselves
told him they were astonished that they could not strike.
Moreover they said, that this people never shot but they
hurt and killed some of the Souldiers. Some other said,
that the Ministers by their prayers conjured & bewitched

em that they could not fight, and indeed wondrous is le
marvelous are the judgements of God, that notwith-
anding so many combats & conflicts, so great assaults,
adventures, so much and so terrible shot continually
ade against this poor people, yet all in a manner came
no effect, so mightily Gods holy power wrought for his
ople. In end after many battels and conflicts there is
greement made up & ageed upon between the Lord of
conis on the part of the Duke of Savoy his Highnesse
eir Master; and them of the valleys of Piemont called
aldoyes through the mediation of the Dutchesse. The first
rticle is a promise of forbearing armour against His
ighnesse. 2. That it shal be lawfull for them of Angron-
a and the rest of the valleyes to have their congregati-
s, sermons and other ministeries of their Religion in
laces accustomed. 3. The goods already sealed as fore-
aid shal be restored to all the inhabitants of the said val-
eyes, all their franchizes, freedoms and priviledges shall
e restored and confirmed to them. The Masse and other
rvice after the usage at Rome, shall bee keped in all the
arishes of the said valleys where the Sermons, Assem-
lies, and other ministeries of their Religion are made,
ut none shal be compelled to be present thereat, nor to
minister aid or favour to such as shall use that service.
urthermore his highnesse shal set order to stay al trou-
les, inconveniences, secret conspiracies of wicked per-
ons after such sort that they shal remain quietly in their
eligion with many other articles, which for observance
as subscribed by the Lord Raconis and the Commissio-
ers sent from their commonalties and their Ministers.

This accord being thus made and passed by the means
f the Dutchesse of Savoy, the poor Waldoys have been in
iet untill this present, and God of his infinit goodnesse
aving delivered them out of so many troubles and con-
icts, hath set them at liberty to serve him purely, & with
uietnesse of conscience.

To these forrain matters aforesaid, we will also adjoyn
e History of a certain Jew, who dwelling in the City

of

of Constantinople, and there received the Sacrament of Baptism, was converted and became a good Christian. When the Turks understood thereof, they were vehemently exasperated against him, that he forsaking his Jewishness should be regenerat to the Faith of Christ, and fearing lest his conversion should be a detriment to their Mahometicall Law, they sought means how to put him to death, which in short time after they accomplished. And for the greater infamy to be done unto the man, they cast his dead Corps into the streets, commanding that no man should be so hardy as to bury the same; wherein the marvellous glory and power of God appeared, for the dead Corps lying so by the space of nine dayes in the midst of the streets, retained so his native colour, and was so fresh without any kind of filthinesse and corruption, and also not without a certain pleasant and delectable scent of odour as if it had been lately slain, or rather not slain at all; which when the Turks beheld, they were thereat marvellously astonished, and being greatly afraid, they themselves took it up & carried it to a place near without the Town and buried it.

The SPANISH Martyrs.

WE come now to speak of the Spanish Martyrs. And first of all there was one Franciscus San Romanus a Merchand at Bruges, laid in dark Prison under the ground, oft and many times he was called for to Examination, where he suffered great injuries & contumelies, but ever remained in his conscience firm and unmoveable. The Articles whereupon he stood, & for which he was condemned, were these; First, that life and salvation in the sight of God commeth to no man by his own strength, works, or merits, but only by the free mercy of God in the blood and Sacrifice of his Son our Mediator. That the Sacrifice of the Masse, which the Papists do account available ex opere operato, for remission of sins both of the quick and dead, is horrible blasphemy. That Au-

full

ar Confession with the numbering up of sins, that sa-
ration, Purgatory, Pardons, Invocation of Saints,
shipping of Images, be meer blasphemy against the
ving God. Item, that the Blood of Christ is propha-
and injured in the same aforesaid. After that the In-
sitters perceived that by no means he could be reclai-
ed from his Assertions, they proceeded at last to the sen-
nce, condemning him to be burned for an Heretick.
Many other Malefactors were brought also with him to
e place of Execution, but all they were pardoned & dis-
ssed, he only for the Gospel being odious to the whole
orld was taken and burned, here Barrabas was delivered,
d Christ taken. As he was led to the place of suffering,
y put upon him a Mitre of Paper, painted full of Red
evils, after the Spanish guise. Furthermore as he
s brought out of the City Gate to be burned, there
od a Wooden Crosse by the way, whereunto Frances was
quired to do homage, which he refused answering that
e manner of Christians is not to worship Wood, and he
s (said he) a Christian. Hereupon arose great cla-
our among the vulgar people, for that he denyed to wor-
ip the Wooden Crosse, but this was turned incon-
nt to a miracle. Such was the blind rudeness of that
ople, that they did impute this to the Divine vertue, as
hen that Crosse from Heaven, for that it would not suf-
r it self to be worshipped of an Heretick, and immedi-
ly for the opinion of that great miracle, the multitude
ith their swords did hew it in pieces, every man think-
g himself happy that might carry away some chip or
gment of the said Crosse. When he was come to the
ce where he should suffer, the Friers were busie about
m, to have him recant, but he continued ever firm: As
was laid upon the heap of Wood, and the fire kindled a-
ut him, he began a little at the feeling of the fire to lift
his head toward Heaven, which when the Inquisitors
ceived, and hoping that he would recant his Doctrine,
y caused him to be taken from the fire, but when they
ceived nothing lesse in him, the Adversaries being

frustrate

frustrate of their expectation, willed him to be tyed
again, and so he was immediatly dispatched. After
the Martyrdome of this blessed man was thus consu
the Inquisitors proclaimed openly that he was dam
in Hell, and that none should pray for him, yea and tha
were Hereticks who doubted of his damnation. Ne
theless certain of the Emperors Souldiers gathered
his ashes. Also the English Ambassadour procure
portion of his bones to be brought unto him, know
right well that he died a Martyr, yet this could not b
secretly done, but it came to the ears of the Inquisi
and of the Emperor. Wherefore the Souldiers g
in great danger of life, were committed to Prison.
ther did the Ambassadour himself escape clear from
danger of the Popes scourge, for he was for the same
questred from the Court, and commanded to be ab
for a space.

Rochus at Sr. Lucar in Spain was by his science a Car
or grover of Images, who as soon as hee began fir
taste the Gospel, he fell from making such Images as
to serve for idolatry in temples, and occupied himsel
making seals, save only that hee keeped standing on
stall an image of the virgin Mary artificially graven f
sign of his occupation. It happned unhappily that a c
tain Inquisitor passing by in the street, and beholding
carved Image asked of Rochus, what was the price the
of, which when Rochus did set (not willing belike to
it) the Inquisitor bade him scarce half the money.
other answered again that he could not so live of that b
gain; but still the Inquisitor urged him to take his o
To whom Rochus again, it shal be yours (said he) if ye g
me that which my labour and charges stand me in,
of that price I cannot afford it, yet had I rather break
in peeces, yea saith the Inquisitor break it, let me see
Rochus, with that he took up a chissel and dashed it u
the face of the image wherewith the nose or some o
part of the face was blemished. The Inquisitor seing t
cryed out as he were mad and commanded Rochus for

with into prison. To whom Rochus cried again that he might do in his worke what he lifted. And if the worshipp of the image were not after his fantasie what was that to them. But all this could not help Rochus but within three dayes after, sentence was given upon him that he should be burned, and so was he committed to the executer. As Rochus was entering the place there to be burned, he cryed with a loud voice, asking among the multitude which there stood by, if any man of Flanders were there: It was answered, Yea, and also that there were two Ships already fraught and appointed to sail to Flanders. Then said he, I would desire some of them to signifie unto my father dwelling in Antwerp, that I was burned here in this City, and for this cause which ye all have heard. And thus after his prayers made to God, this good man being wrongfully condemned after his godly life made this blessed end. And thereafter a certain Spaniard coming to Antwerp, made diligent inquisition there among the Image-makers to find out the Parents of this Rochus, and signified to them what had happened toward their son, as hath been by his said Parents and friends declared. And the Father at the hearing of the said mes-sage for sorrow thereof died shortly after, many were imprisoned and died in prison.

The execrable Inquisition of SPAIN.

The cruell and barbarous Inquisition of Spain, first begun by King Ferdinandus, and Elizabeth his wife, instituted against the Jews, which after their Baptism, maintained again their own Ceremonies, that for it is practised against them that be never so little suspected to favour the verity of the Lord; the Spaniards and especially the great Divines there, do hold that this holy and sacred Inquisition cannot erre, and that the holy Fathers the Inquisitors cannot be deceived. Three sorts of men most principally be in danger of these Inquisitors, namely that be greatly rich, for fear the spoil of their goods,

they that be Learned, beraule they will not have the
misdealings and secret abuses to be espied and detected
they that begin to increase in honour and dignity, lest the
being in Authority should woꝛk them some shame oꝛ
honour. The abuse of the Inquisition is most execrab
If any woꝛd shall passe out of the mouth of any, wh
may be taken in evill part, yea, and though no woꝛd
spoken, yet if they bear any grudge oꝛ ill-will again
the Party, incontinent they command him to be take
and put into an hoꝛrible Pꝛison; and then find out crim
against him at leasure, & in the mean time, no man
ing is so hardy once to open his mouth foꝛ him.
the Father speak one woꝛd foꝛ his child, he is also taken
call into Pꝛison as a favourer of Heretickes; neither
it permitted to any Person to go in to the Pꝛison,
there he is alone in such a place where he cannot se
much as the ground where he is, and is not suffered eit
to read oꝛ wꝛite, but there endureth in darkenesse p
pable, in hoꝛrours infinite, in fear miserable, woꝛk
with the assaults of death. And moꝛeover, to these
strekes and hoꝛrours of the Pꝛison, the injuries, tyra
whippings and scourgings, Irons, Toꝛtures & Ra
which they endure. And thus are they detained th
some many years, and murthered by long toꝛments,
whole dayes together entreated much moꝛe cruelly (
of all compassion) then if they were in the Hang-m
hand to be slain at once. During all this time what
done in the Pꝛocesse no person knoweth but only the
ly Fathers, and the Toꝛmenters which are swoꝛn to
ecute the Toꝛments, &c. By the bigour and rigou
this Inquisition, many good, true servants of Jesus Ch
have been bꝛought to death, especially in the latter ye
since the Raign of Queen Elizabeth.

In the Town of Valedolid, where commonly the C
sell of the Inquisition is woꝛt to be keeped, the Inqu
soꝛs had bꝛought together many Pꝛisoners, both of hi
low estate, to the number of thirty, also the Coffin
certain Noble woman, with her Picture lying upon

which had been dead long before, there to receive Judgement and Sentence. To the hearing of which sentence, they had ordained in the said Town there might be Theaters or Stages: Upon the first was placed Dame Jane, sister to King Philip, and chief Regiment of his Realms: also, Prince Charles, King Philips son, with other Princes and Estates of Spain. Upon the other Scaffold mounted the Archbishop of Sevill, Prince of the Synagogue of the Inquisitors, with the Counsel of the Inquisition, also other Bishops of the Land, and the Kings Counsel with them. After all were set and placed in great pomp, were brought forth (as a spectacle and triumph) the poor servants and witnesses of Jesus Christ, to the number of thirty, clothed with their Sanbenito, as the Spaniards do call it, which is a manner of Vesture of yellow Cloath, coming both before them and behind them, spangled with red Crosses, and having burning Clerges in their hands, also before them was born a Crucifix covered with black Linnen-cloath, in token of mourning: Moreover, they which were to receive the sentence of death, had Miters of Paper upon their heads, which the Spaniards call Coracas: After this followed a Sermon made by a Dominick Frier, which endured about an hour. After the Sermon was finished, the Procurator General, with the Archbishop, went to the Stage where the Princes and Nobles stood, to minister a solemn Oath unto them upon the Crucifix painted in the Masse Book, the tenour of which Oath was this, Your Majesties shall swear that ye will favour the holy Inquisition, & also give your consent unto the same, and not only that ye shall by no manner of way hinder & impeach the same, but also ye shall imploy to the uttermost of your help and endeavour hereafter to see all them to be executed which swerve from the Church of Rome, & rejoyn themselves to the Lutheran Hereticks, without all respect of any person or persons, of what estate, degree, quality, or condition soever they be. Item, your Majesties shall swear that ye shall constrain all your Subjects to submit themselves to the Church of Rome, and to have

in reverence all the Laws and Commandements of t
same. And also to give pe r aid against all them w
soever shall hold of the Heresie of the Lutherans, or take
ny part with them. After the Oath, the Archbishop l
ing up his hand, gave them his Benediction, saying, G
blesse your Highnesses, and give you long life. In t
the poor Captives & Prisoners were called out, the P
curator Fiscall, or the Popes great Collector, first beg
ning with Doctor Cacalla, this Doctor Cacalla was a Fr
of Austines Order, a Priest of the Town of Valedollid, a
Preacher sometimes to the Emperor Charles the fifth,
man well accounted of for his learning, who, for that
was thought to be as the Standard bearer to the Gosp
lers (whom they called Lutherans) and Preacher & Do
unto them, therefore he being first called for, whose s
tence was to be degraded, and presently burned, and all
goods confiscat to the profit and advancement of the F
fice. Sentence was given out against the rest, some p
to pennance, whereof there were some Noble Per
nages, some to be condemned to perpetuall Prison, a
most part to be burnt. After the sentence pronounce
they which were condemned to be burned, with the C
gin of the dead Lady, and her Picture upon the same, w
committed to the Secular Magistrate, and their Exe
tioners, which were commanded to do their endeavo
then were they all incontinent taken, and every one
upon an Asse, their faces turned backward, and led with
great Garison of armed Souldiers unto the place of
fillment, which was without the Gate of the Town c
led Del Campo. And thus these faithfull Christians
the verity and pure Word of God were led to death
sheep to the shambles, who not only most Christianly
comfort one another, but also did exhort all them th
present, that all men marvelled greatly both to hear t
singular constancy, and to see their quiet & peaceable c

There dwelt in Valadolid a Knight well qualified, w
in the Inquisition had two daughters which constan
persevering in the true Religion that they had learned

the good Doctor Cacalla, and other Martyrs of Jesus Christ, were condemned to be burned. The father being a most rank Papist, besought the Inquisitors to permit them for their better information to be carried to his house, which thing the Inquisitors, in regard of the great credit they reposed in him granted. And brought thus to his house, the father endeavoured to divert them from their constant resolution, but seeing he could not convince them, but it was in vain, for the Lord (as in Luk. 21. 15. he had promised) gave them utterance and wisdome, which the new Pharisees, Priests, and Friers were not able to resist or gain-say. The father seeing then that his endeavour not availed, went himself to his Grove, cut down Wood and caused it to be drawn to Valadolid, he himself kindled the fire, and so they were both burned. Now to come to speak of the Martyrs that suffered for the Testimony of the Gospel in Italy.

The Italian Martyrs.

Galeacius Trecius, of the City called Lans Pompeia in Italy, a Gentle-man of a good Calling, and wealthy in worldly substance, and very beneficiall to the poor, he was apprehended and brought to the Bishops Palace, where he was kept in bands, having under him but only a load of Straw, although his Wife sent unto him a good feather-bed with Sheets to ly in, yet the Bishops Chaplains and Officers kept it from him, dividing the prey among themselves. When the time came that he should be examined, he was thrice brought before the Commissioners, where he rendred Reasons & Causes of his Faith, answering to their Interrogatories with such evidence of Scriptures, and constancy of mind, that he was an admiration to them that heard him. Albeit not long after through the importunate perswasions of his kins-folks friends, and other cold Gospellers, laying many considerations before his eyes, he was brought at length to assent to certain points of the Popes Doctrine, but yet the mercy of God which began with him to set him not, but brought

brought him again to such Repentance and bewailing of his fact, that he became afterward according to the example of Peter and St. Cyprian, and others more valiant in defence of Christs quarrel, neither did he ever desire anything more then occasion to be offered again by confession, that he had lost before by denial, affirming that he never felt more joy of heart then at the time of his Examinations, where he stood stile to the constant confession of the Truth, & contrary, that he never tasted more sorrow in all his life, then when he slipt afterward from the same by dissimulation, declaring moreover to his brethren that death was much more sweet unto him with Testimony of the verity, then life with the least denial of Truth, and loss of a good conscience. Again Galeacius returned again to the defence of his former Doctrine with much more boldnesse of spirit, confessing Christ as he did before, & detesting Images, affirming and proving that God only is to be worshipped, & that in spirit and verity. Also to be no more Mediators but Christ alone, & that he only and sufficiently by his suffering hath taken away the sins of the whole world, & that all they which depart hence in this faith are ascertained of everlasting life; they which do not are under everlasting damnation; with such other like matter which was repugnant utterly to the Popes proceedings. His adversaries perceiving that he in no case could be revoked, caused him to be committed to the Secular Judge to be burned. Thus Galeazius early in the morning being brought out of Prison to the Market-place, there was left standing bound by the Stake till noon, as a gazing stock for all men to look upon: In the which mean time many came about him exhorting him to recant, but nothing could stir the setled mind of this valiant Martyr, till he was brought to the fire and burned. Touching the story of this blessed Martyr, this by the way is to be given for a Memorandum, that a little before this Galeazius should be burned, there was a controversie between the Major of the City and the Bishops Clergy for the expenses of the Wood that should go to his burning, he hearing

thereof, sent word to both the parties to agree, for he himself of his own goods would see the cost of that matter discharged. Another note moreover is here to be added, that while Galeazius was in captivity, certain of the Basists perceiving that Galeazius had great goods and possessions, practised with his wife, under colour to release her husband, that she should lay out a sum of money to be sent to the wife of the chief Lord of Millain, called Ferrarius Gonzaga, to the end that she should intreat both with her husband, and with the Senat for Galeazius life: which money when they had thus jugled into their hands, Galeazius notwithstanding was burned, and so was the silly woman robbed & defeated both of her husband & also of her money.

Doctor Mollius a Gray-frier for the teaching and profession of the Gospel of Christ Jesus was four times imprisoned, and as oft delivered out of prison, all the time he remained constant in the defence of Christs gospel. At last was brought with certain other men (which were also apprehended for religion) into the temple of St. Mary at Rome either to revoke or to be burned. There sate on them six Cardinals in high seats beside the Judge, before whom preached a dominick-Frier, which cruelly inveying against the poor prisoners, incensed the Cardinalls with all the vehemency he might to their condemnation, the poor men stood holding a burning Taper in their hands, of whom some for fear of death revoked. But this Doctor Mollius with a weaver of Perusium remained constant. Then Mollius began an earnest sermon in the Italian tongue wherein he confirmed the articles of faith by the sacred Scriptures, declaring also that the Pope was not the successor of Peter, but Antichrist & his sectaries do figure the whore of Babylon. Moreover he cited them up to the tribunal seat of Christ, and they being replenished with anger, condemned him with the weaver to the fire, and commanded them to be had away. So were they carried incontinent to the camp or field called Florianum, where they remained chearfull and constant; first the weaver was hanged, Mollius then willing the hangman to execute

his

his office likewise upon him, began to exhort the people to beware of idolatry, & to have no other Saviour but Christ alone, for he only is the Mediator between God & man, & so also he was hanged, commending his soul to God, and after ward laid in the fire and burned. The people having diverse judgments upon him, some said he died an heretic, some said he was a good man.

Furthermore in the same citie of Rome & about the same time in the Monastery of St. Augustine were found three monks in their Cells with their tongues and heads cut off, only for rebuking the immoderate and outragious excesse of the Cardinals. Such was the cruelty then of the malignant adversaries.

In Pope Pius the fourth his time was hot persecution in all the territories of the church of Rome against them which were suspected for Lutherans; whereupon followed great trouble & persecution in the kingdom of Naples in such cruel sort that many Noble Men with their wives & others were rewarded there to bee slain in Calabria beyond Naples in Italy, likewise the same time suffered a great number of Christs welbeloved Saints both old & young put together in one house, to the number of 88 persons, all which one after another were taken out of the house, and so being laid upon the Butchers stall like the sheep in the shambles, with one bloody knife were all killed in order, a spectacle most tragicall for all posterity to remember & almost incredible to beleeve; besides also a great number condemned.

Now to return again to the Isle of Britain to England, Scotland, and to take a view of the affairs of the Churches there. And first to begin with England. In the reign of K. Henry the eight at Coventree there were seven apprehended, & burnt for the gospell of Christ, to wit, Mistresse Smith widow, Robert Harcher a Shoemaker, Wrigham a glover, Landsdale a Tailer, Archer a shoemaker, Hawkins a shoemaker, Thomas Bond shoemaker. The principal cause of the apprehension and burning of these persons was for teaching their children and family the Lords prayer, & ten com-

commandments in English: the children were sent for to the Gray-friers in Coventree before the Warden of the said Friers called Frier-Stafford, who straitly examining them of their beliefe, and what Heresie their Fathers had taught them, charged them upon pain of suffering such death as their fathers should in no wayes to meddle any more with the Lords prayer, the Creed, & the ten Commaddments in English.

Thomas Harding, dwelling at Chesham in the County of Buckingham with Alice his Wife was first abjured by William Smith Bishop of Lincoln, with diverse others moe which the same time were taken, and compelled some to bear Faggots, some were burned in the cheek with hot irons, some condemned to perpetual prison, some thrust into Monasteries & spoyled clean of all their goods, some compelled to make pilgrimage to the great Block, otherwise called our Lady in Lincoln, some to one part, some to another. Harding for reading upon English books, was condemned for relapse to be burned to ashes, and was burnt being of the age of threescore years. Many simple people in the Diosie of Lincoln, were vexed afflicted & persecuted for their Religion, the Son was compelled to testifie against the Father, the Father against the son, the wife against the husband, & the husband against the wife, the sister against the brother.

A brief Discourse concerning the story and Life of Thomas Volsey, late Cardinal of YORK, wherein is to be seen and noted the express Image of the proud, vain, glorious Church of Rome, how farre it differeth from the true Church of Jesus Christ.

THis Cardinall Volsey and the Popes Legat of Rome was so puft up in pride that he thought himself equal with the King. And when hee had said Masse, hee made Dukes and Earles to serve him of Wine with a say taken and to hold the basen at the Lavatories. Furthermore as he was Ambassadour sent to the Emperor at Bruges he had over with him the great Seal of England, and

was

was serued with his Seruitours kneeling on their knees and many Noble men of England waiting upon him to the great admiration of all the Germans that beheld it, such was his monstrous pompe & pride. That glorious Cardinal in his tragicall doings did exceed so far all measure of a good subiect, that he became more like a Prince than a priest, for although the King bare the sword, he bare the Krok (making in a manner) the whole Realm to bend to his beck, & to dance after his pipe. Such practises and fetches he had, that when he had well stored his own Coffers, first he fetched the greatest part of the Kings Treasure out of the Realm in twelue great barrels full of gold and siluer to serue the Popes wars. And as his auaricious mind was neuer satisfied in getting, so his restless head was so busie ruling in publick matters that hee neuer ceased before he had set both England, France, Flanders, Spain and Italy together by the ears, for his pride and auarice he was hated of all men. At what time Pope Clement was taken prisoner, Cardinal Volsey wrote to the Emperor to make him Pope, but when he returned an answer wherein he was not pleased, he waxed furious mad, and sought all means to displease the Emperor, writing very sharply unto him many minacing letters, that if he would not make him Pope, hee would make such a rumbling between christian Princes as was not this hundred years before to make the Emperor repent, yea, though it should cost the whole Realm of England. Whereupon the Emperor answering, biddeth him look well about him lest through his doings and atempts, he might bring the matter in that case that it should cost him the Realm of England indeed.

The King finding himself deluded by Cardinal Campegius and Cardinal Volsey, anent the question of his Marriage, the decision whereof was referred to them by the Pope, but nothing in it by them done, Volsey fell from the Kings fauour, so that after that time he neuer came more to the Kings presence, for he was mightily offended with him whom he before so highly exalted and promoted to

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any great dignities as to the Archbishoprik of York, the Bishoprick of Winchester, of Durham, the Abbes of St. Albons, besides the Chancelorship of England, and many other high dignities and preferments in the Realm. He is deprived of his Chancelorship, & it is given to Sir Thomas More. There are sundry Articles given in against the Cardinal, he is arrested and brought up toward London, he fell sick by the way, and by immoderat Purgations killed himself. This was the end of this vain-glorious Cardinal.

It is recorded of one Humfrey Mummuth Alderman of London, much troubled for his Religion, a notable example of Christian patience. In the Sermons of Master Latimer, which the said Latimer heard in Cambridge of Master George Stafford, Reader of the Divinity Lecture in that University, who expounding the place of St. Paul to the Romans, that we shall overcome our enemie with well-doing, and so heap hot coals upon his head, brought in this example, saying, that he knew in London a great rich Merchand, (meaning this Humfrey) which had a very poor neighbour, yet for all his poverty he loved him very well, and sent him money at his need, and let him come to his Table whensoever he would. Now the Rich Man began to be a Scripture-man, he began to smell the Gospel, the poor man was a Papist still. It chanced on a time when the rich man talked of the Gospel at the Table, where he reproved Popery and such kind of things: This poor man being there present, took a great displeasure against the rich man, in so much that he would come no more to his house, he would borrow no more money of him as he was wont to do before-times, yea, and conceived such hatred and malice against him, that he went & accused him before the Bishops. Now the rich man not knowing of any such displeasure, offered many times to talk with him, and to set him at quiet: It would not be. The poor man had such a stomach that he would not vouchsafe to speak with him. If he met the rich man in the street, he would go out of his way. On a time it happened that he met him so in a narrow street that he could not

avoid

auoid, but come near him, yet for all that this poor man (I say) had such a stomach against the rich man, that was minded to go forward and not to speak with him. The rich man perceiuing that, caught him by the hand, asked him, saying, Neighbour, What is come into your heart to take such displeasure with me? What have I done against you? Tell me, and I will be ready at all times to make you a mends. Finally he spake so gently, so charitably, so louingly and friendly, that it wrought in the poor mans heart, that by and by he fell down upon his knees and asked him forgiuenesse. The rich man forgaue him, and so took him again to his fauour, & they loued as well as euer they did before. Agree with thine enemy while thou art in the way with him, Mat. 5.

Great was the courage and constancy of Thomas Bilney in his martyrdome. The night before his execution one of his friends comming to him, finding him at his repast with such a chearfull heart and quiet mind, said that he was glad to see him at that time, so shortly before his bitter & painful departure, so heartily to refresh himself. Whereunto he answered: Oh said hee I follow the example of the husband men of the countrey who hauing a ruinous house to dwell in, yet bestow cost so long as they may hold it vp: And so do I now with this ruinous house of my body, and with Gods creatures in thanks to him to refresh the same as ye see. Then sitting with his friends in godly talk to their edification, some put him in mind, that though the fire which he should suffer the next day, should be of great heat to his body, yet the comfort of Gods spirit should coole it to his everlasting refreshing. At this word the said Thomas Bilney putting his hand toward the flamme of the candle burning before them (for also he did diverse times besides) & feeling the heat thereof, O said he I feel by experience & have known it long by Philosophy, that fire by Gods ordinance is naturally hot, but yet I am perswaded by Gods holy word, and by the experience of some spoken of in the same, that in the flamme they felt no heat, and in the fire they felt no cor-

mption. And I constantly believe that howsoever the
ble of this my body shall be wasted by it, yet my soul
spirit shall bee purged thereby, a paine for a time,
hereon notwithstanding followes joy unspeakeable. &c
comming forth of the said Thomas Bilney preacher out
the prison dore, one of his friends came unto him & with
w words as he durst, spake to him, & prayed him in Gods
halfe to be constant and take his death as patiently as
could, Whereunto the said Bilney answered with a mil-
e milde countenance, ye see when the Mariner is en-
red his ship to sail on the troublous sea, how bee for a
hile is tossed in the billows of the same, but yet in hope
hat he shall once come to the quiet haven, he beareth in
etter comfort the perrils which bee feeleth. So am I
ow toward this sailing, and whatsoever storms I shall
el, yet shortly after shal my ship bee in the haven as I
oubt not thereof by the grace of God, desiring you to help
me with your prayers to the same effect. And going forth
into the streets he gave much almes by the way, by the
ands of one of his friends. Doctor Warner taking his
eave of Thomas Bilney, he said, pasce gregem tuum, pasce gregem-
um ut cum venerit Dominus inveniat te ita facientem, that is, feed
your flock, feed your flock, that when the Lord cometh he
may find you so doing.

When Richard Byfield was degraded, kneeling upon the
highest step of the Altar, the Bishop of London took his
crosier staffe and smote him on the breast, that hee threw
him down backwards, & brake his head that he swounded,
and when he came to himself again hee thanked God hee
was delivered from the Malignant church of Antichrist,
and that he was come into the true sincere church of Je-
sus Christ militant here on earth, and I trust an one said
he to be in heaven with Jesus Christ and the Church tri-
umphant for ever and so he was led to the fire in his ar-
parell manfully and joyfully, and there for lack of a spee-
dy fire, was half an hour alive, and when the left arm
was on fire and burned, he rubbed it with his right hand,
and it fell from his body, and he continued in prayer to
the end without moving.

At

At the burning of James Baynham a Lawier, appeare
miracle and wondrous worke of God, that as he was at
spake in the midst of the flamming fire, which fire had
consumed his armes and legs, he spake these words. O
Papists, beholde ye looke for miracles, and here now m
yee see a miracle, for in this fire I feel no more pain t
I were in a bed of Downe, but it is to me as a bed of R
ses. These words spake hee in the midst of the flamm
fire when his legs and his armes (as I said) were half c
sumed. William Tracie a worshipful Esquire in Glocest
then dwelling at Todingtown made in his will that
would have no funeral pomp at his burying, neither p
sed he upon malice, and he further said that hee trusted
God only and hoped by him to bee saved and not by a
Saint. This Gentle-man died, & his Son as Executo
brought the Will to the Bishop of Canterbury to prov
which he shewed to the Convocation, and there most cr
elly they judged that he should be taken out of the grou
and burnt as an Heretick. This Commission was se
to Doctor Parker Chancellor of the Diocesse of Worcester,
execute their wicked sentence, who accomplished t
same. The King hearing his Subject to be taken out
the ground two years after his death, and burnt witho
his knowledge, or order of the Law, sent for the Chanc
lour, and laid high offence to his charge, who excused him
self by the Archbishop of Canterbury which was late dea
but in conclusion it cost him three hundred pound to ha
his pardon. And as many were burnt at this time f
the profession of the truth, so multitudes both of men a
women were compelled to abjure and recant, and to
pennance, and to bear faggots. So great was the troub
of these times, for either they were driven out of the Re
alm, or were call out from their goods & houses, or brough
to open shame by abjuration. Such decrees and inju
ctions then were set forth by the Bishops, such Lawes a
Proclamations were provided, such watch and narro
search was used, such wayes were taken by force of oat
to make one detect another, so subtilly that unneth an

man could or did escape their hands, that either his
ne was known, or else his person was taken: yet ne-
theleſſe ſo mightily the power of Gods Goſpel did
k in the hearts of good men, that the number of them
no leſſe leſſen for all the violence or policy of the ad-
ſaries, but rather increaſed.

King Henry is divorced from Lady Cathrene Dowager, and
ried with Lady Anne Bullen, which was the firſt occaſi-
and beginning of a publick Reformation. The King
married Prince Arthur his Brothers Wife; the Pope
ich then ruled at Rome was Pope Julius the ſecond, by
oſe diſpenſation this Marriage which neither ſenſe of
ture would admit, nor Gods Law would bear, was con-
ued, approved and ratified, and ſo continued as lawfull
thout any doubt or ſcruple, near the ſpace of twenty
ars, thereafter there aroſe doubts and ſcruples about
e lawfulneſſe of his Marriage, that firſt hindered the
mperour to marry Lady Mary the Kings Daughter, &
on the ſame doubt the King of France refuſed to marry
ſaid Lady Mary the Kings daughter. The King being
rewith perpleſed anent the lawfulneſſe of his Marri-
e, conſulted the Univerſities of all Chriſtendome, by
om it was diſcuſſed to be unlawfull, whereupon enſued
divorce betweene the King and the Queen.

In the Parliament in the year 1533. the commons
ve in a ſupplication, complaining of the ſtrait dealing
the Clergy in their proceeding ex officio; this wicked
was broken by the King, for the King having more
lear underſtanding of the abuſes and enormities of the
lergy, and in ſpecial of the corrupt Authority of the See
Rome, provided certain Acts againſt the ſame.

In the ſame parliament it was enacted & decreed that
man ſhould appeal to the court of Rome, even the Par-
ament decreeth the Popes Annats to ceaſe, &c. All ex-
tions and ſums of money uſed to be payed to the Biſhop
Rome, in penſions, Peter Pence ſhould utterly ſurceaſe,
s touching theſe, Peter Pence they were firſt brought in
poſed by K. Iva about the year of our Lord 70. Which

Iva

Ina king of the West-Saxons caused through all his dom
on in every house having a Chimney, a penny to be
lected and payed to the Bishop of Rome, in the name of
ter, and thereof were they called Peter Pence. And the
Peter Pence ever since or for the most part have used
long custom to be gathered and summoned by the Po
Collectors here in England from the time of Ina, to
present Parliament. The oath of the Clergy-men w
they were wont to make to the Bishop of Rome (now
quondam was abolished and made void by statute a
new oath ministred and confirmed for the same, wher
they acknowledged the King to be the supream head
ver Christ in the Church of England. These oaths
the occasion that the Pope lost all his interest and jur
rion in England within short while after. In this P
liament amongst other diverse statutes, most gracio
and by the direction of God, it was enacted, that
Pope & all his College of Cardinals, with his Pardo
Indulgences, which so long had clogged this Realm
England to the miserable slaughter of so many good m
and which he per could be removed away before was
ver abolished, eradicat and exploded out of this land,
sent home again to their own country of Rome fro
whence they came. God ever everlastingly praised ther
fore. Amen.

An act was made concerning the Kings highnesse
be the supream head of the Church of England and
have authority to reform and redresse all errors, hereti
and abuses in the same.

When all other the Kings subjects and the learned
the Realm had taken and accepted the oath of the Kin
supremacy, only Fisher, the Bishop of Rochester, and S
Thomas Moor refused to be sworn, who therefore fallin
into the danger of the Law, were committed unto t
Tower and executed for the same. This Fisher, with S
Thomas Moor, were great persecutors of the saints of Go

Tindal betrayed by Henry Philips, was delivered into h
enemies hands and burnt in Flanders by Filvord castle.

wo

[illegible]thy vertues and doings of this blessed Martyr, who [illegible] painfull travels and singular zeal to his country, [illegible] be called in these our days an Apostle of England, [illegible] were long to recite. Among many other, this because [illegible] seemeth to me worthy of remembrance. I thought it [illegible] in silence to overpasse, which hath unto mee credibly [illegible] testified by certain grave Merchants, and some of [illegible] also such as were present the same time at the fact, [illegible] men yet alive, the story whereof was this: There [illegible] at Antwerp on a time amongst a company of Merch[illegible] as they were at supper, a certain Juglar which [illegible]ough his Diabolicall inchantments or Art ma[illegible]ll, would fetch all kind of Viandes, and Wine from [illegible] place they would, and set it upon the table inconti[illegible] before them with many other such like things. The [illegible] of this Jugler being much talked of, It chanced [illegible] as Master Tindal heard of it, he desired certain of the [illegible]chants that he might also bee present at Supper to [illegible] him play his parts. To be brief the supper was ap[illegible]nted and the Merchants with Tindall, were there pre[illegible]. Then the Juglar being required to play his feats, [illegible] to shew his cunning, after his wonted boldnesse be[illegible] to utter all that he could do, but all was in vain. At [illegible] last with his labour, sweating and toyling, when hee [illegible] that nothing would go forward, but that all his en[illegible]chantment were void, he was compelled openly to con[illegible]sse that there was some man present at Supper which [illegible]sturbed and letted all his doings. So that a man even in [illegible] Martyrs of these dayes cannot lack the miracles of [illegible]ue faith, if miracles were now to be desired.

After King Henry his Marriage was declared to be un[illegible]wfull, and being divorced from Lady Cathren, he mar[illegible]ed Lady Anna Bullen, who three years after she was mar[illegible]ed was had to the Tower with the Lord Rochford her bro[illegible]er, and the nineteen day thereafter was beheaded. The [illegible]ords of this worthy & christian Lady at her death were [illegible]ese, Good Christian people I am come hither to die, for [illegible]ccording to the Law, and by the Law, I am judged to

 death

death, and therefore I will speak nothing against it, I
to accuse no man nor to speak any thing of that wh
I am accused and condemned to die, but I pray G
save the King and send him long to raign over you, a
Gentler, or a more mercifull Prince was there never
to me he was ever a God, a Gentle, and a Soveraig
Lord. And if any person wil meddle of my cause, I req
them to judge the best. And thus I take my leave of
World, and of you all, and I heartily desire you all
pray for me, so she was beheaded. Whatsoever the c
was, or quarrell objected against her life, this w
great commendation she left behind her that during
life the Religion of Christ most happily flourished,
had a right prosperous course, for shee was an enemy
Popery, she was a great giver of alms beyond all o
Queens, & the Revenues almost of her estate, in so m
that the almes which she gave in three quarters of a y
in distribution is summed to the number of fourteen
fifteen thousand pounds, beside the great peece of m
which Her grace intended to impart unto four sun
quarters of the Realm, as for a stock there to be imploy
to the behoove of poor Artificers and occuppers.

Again, what a zealous Defender she was of Chri
Gospel all the world doth know, and her acts do and w
declare to the worlds end. After the suffering of Que
Anna, the King married Lady Jane Seimer, of whom ca
King Edward as great an enemy to Gods enemies t
Pope, as ever his father was and greater too. Shortly a
ter his birth Queen Jane his Mother the second day aft
died in Child-bed and left the King again a Widow
which so continued the space of two years together. Aft
this, Religion began to go backward, as appears in t
condemnation, burning and martyrdom of John Lambert
others. For as the King was ruled, and gave over som
time to one, sometime to another, so one while Religi
went forward, and at another time as much backwa
again, & sometime clean altered and changed for a seas
according as they could prevail which were about t

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King, so durable was the change & mutation of Religion in King Edwards days, but the state of Religion decayed, all the residue of King Henry. A Parliament is summoned at Westminster in the year, 1540. through the devise and practise of certain of the Popes factors about him. Also a Synod or convocation of all the Archbishops, Bishops & other learned of the Clergy of this realm to be in like manner assembled. In which Parliament, Synod or convocation, certain articles, matters & questions touching religion, were decreed to the number especially of six commonly called the six Articles, or the whip with six strings to be had and received among the Kings Subjects in token of Unity.

The first Article in this present Parliament accorded and agreed upon was this, that in the most blessed Sacrament of the Altar, by the strength and efficacy of Christs mighty word (it being spoken by the Priest) is present really under the form of Bread and Wine, the natural body and blood of our Saviour Jesus Christ, conceived of the Virgin Mary, and that after the consecration there remaineth no substance of Bread or Wine, or any other substance, but the substance of Christ, God and man.

Secondly, that the Communion in both kinds is not necessary ad salutem, by the Law of God to all persons, & that it is to be believed and not doubted of, but that in the flesh, under the form of Bread, is the very Blood, and with the Blood under the form of Wine, is the very flesh, as well in part as they were both together.

Thirdly, that the Priests after the order of Priesthood received, may not marry by the Law.

Fourthly, that the vows of chastity or Widowhood by man or woman made to God advisedly, ought to be observed by the Law of God, and that it exempteth them from other liberties of Christian people, which without that they might enjoy.

Fifthly, that it is meet and necessary that private Masses be continued and admitted in the English Church and Congregation, as whereby good Christian people

ordering themselves accordingly, do receive both godly and goodly consolations and benefits, and it is agreeable also to Gods Law.

Sixthly, that Auricular Confession is expedient and necessary to be retained and continued, used and frequented in the Church of God.

All agreed to the six Articles, except Cranmer Archbishop of Canterbury, who stood openly in the Parliament against them, bringing forth such Allegations as might easily have helped the cause, nisi paucos major vicisset ut sæpe solet meliorem.

Great was the trouble and persecution at London for these six Articles, & else-where through the land. Doctor Barnes, Garret, and Hierome were burnt for the Gospel at Smithfield.

At this time when Lambert was burnt, there was one Collins at London, sometime a Lawyer and a Gentleman, being distracted of his wits, coming into a Church where a Priest was saying Masse, and was come to the place where they use to hold and shew the Sacrament, he seeing the Priest holding the host over his head and shewing it to the people, he in like manner counterfeiting the priest, took up a little dog by the legs & held him over his head, shewing him unto the people, for this he was by and by apprehended and condemned to the fire, and burned and the dog with him.

About the same time John Longland Bishop of Lincoln burned two upon one day, the one named Thomas Bernard, and the other James Morton, the one for teaching the Lords Prayer in English, and the other for keeping the Epistle of St. James translated into English. Richard Mekins a boy not past the age of fifteen years, was condemned to be burnt by Boner, for speaking against the Sacrament of the the Altar.

In Oxford also the same time or not much thereabout, recanted one Master Barker master of Art of that University, a man excellently learned, who being called up to Lambeth before the Archbishop Thomas Cranmer, was in his

exami-

examination so stout in the cause of the Sacrament, and so learnedly defended himself therein, as neither Cranmer himself, nor all they could well answer to his allegations brought out of Austen, wherein he was so prompt & ripe of himself that the Archbishop with the residue of his company were brought to great admiration of him, notwithstanding by compulsion of the time, & danger of the Articles at last he relented, and returning again to Oxford was there called to recant. After which the good man tarried not but made away.

The year 1541. The King was divorced from the Lady Anna of Cleve which was his fourth wife and married to the fifth, which was to Lady Katheren Howard, Niece to the Duke of Norfolk and Daughter to my Lord Edmund Howard, the Dukes brother, but this Marriage likewise continued not long.

At this time were ix Popish Monks executed for denying the Kings Supremacy.

Now as touching the late Marriage between the King and the Lady Howard, this Matrimony endured not long, for in the year next following 1542. the said Lady Katheren was accused to the King of incontinency living not only before her marriage with Francis Dysham, but also of spouse breach since her marriage with Thomas Culpeper, for the which both the men aforesaid by act of Parliament were attainted and executed for high Treason, & also the said Lady Katheren late Queen with the Lady Jane Rochford wife now, late wife to George Bullen Lord Rochford, Brother to Queen Anna Bullen, were beheaded for their deserts within the Tower.

The King missing Cromwell his old Counsellour Earle of Essex, and smelling somewhat the knaves of Winchester began a little to set his foot again in the cause of religion; And therefore in the same year after the execution of this Queen, the King understanding some abuses yet to remain unreformed, namely about pilgrimages & idolatry, and other things more besides to be corrected within his dominions, directed his letters unto the Archb: shop of Can-

Canterbury for the speedy redress & reformation of the same.

A proclamation concerning white meats, as milk, egges, butter, cheese and such like, during the time of lent, without any scruple or grudg of conscience, any law, constitution, use or custom to the contrary notwithstanding.

All this time great was the persecution in Caleice for Religion. Amongst the rest one Adam Damlip was falsly accused for Treason, and innocently put to death. At his death, Sir Ralph Ellerker Knight, then knight marshall there, would not suffer the innocent and godly man to declare either his faith or the cause he died for, but said to the executioner, dispatch the knave, have done. Sir Ralph Elleker saying that he would not away before he saw the traitors heart out. But shortly after Sir Ralph Elleker in a skirmish or road between the French-men & us at Bullen was amongst others slain whose only death suffered not his enemies, but after they had stripped him stark naked, they cut off his privy members, & cut the heart out of his bodie, & so left him a terrible example to all bloody & merciless men, for no cause was known why they shewed such indignation against the said Sir Ralph Elleker more then against the rest, but that it is written faciens justitiae Dominus & judicia omnibus injuria pressis.

It is reported of a certain poor labouring man of Caleice who being in a certain company said that he would never believe that a priest could make the Lords body at his pleasure, whereupon he was then accused and condemned by one Harvie Commissary there, which Harvie in time of his judgement inveying against him with approbrious words said that he was an Heretick, & should die a vile death. The poor man answering for himself again, said, that he was no Heretick, but was in the faith of Christ, and whereas thou sayest (said hee) that I shal die a vile death, thou thy self shal die a viler death, and that shortly, and so it came to passe, for within half an year after, the said Harvie was banged, drawn and quarterd, for Treason, in the said town of Caleice. Here is a notable example of Gods judgement upon a bloody Persecutor. The rigour of the six Articles were a little aswaged in a Parliament

Mistriffe Anna Askew was brought before the Inquisitors and examined, and after that, sundry times examined and put to great trouble, and put to the rack, because she would not confesse what Ladies or Gentlewomen were of her opinion, and therein sayes she, they keeped me a long time, and because I lay still and did not cry, my Lord Chancellor and M. Rich took pains to rack me with their own hands till I was nigh dead, then the Lieutenant caused me to be loosed from the Rack, incontinently I swooned, and then they recovered me again. After that I sat two long hours reasoning with my Lord Chancellor upon the bare floor; whereas he with many flattering words perswaded me to leave my opinion, but my Lord, God I thank his everlasting goodnesse gave me grace to persevere, and will do (I hope) to the very end; then was I brought to an house and laid in a bed, with as weary and painfull bones as ever had patient Job, I thank the Lord my God therefore. Then my Lord Chancellor sent me word, if I would leave my opinion, I should want nothing, if I would not, I should forth to Newgate & so be burned: I sent him again word that I would rather die then to break my faith, thereafter she is condemned to be burnt for her opinion touching the Sacrament, for holding that after the Priest hath spoken the words of Consecration there remaineth bread still; they both say and also teach it for a necessary Article of faith, that after these words be once spoken there remaineth no bread but even the self same body that hang upon the Crosse on Godfryday, both flesh, blood, and bones: to this belief of theirs said I nay, for then were our common Creed false, which saith that he sitteth on the right hand of God the Father Almighty, and from thence he shal come to judge the quick and the dead. Lo this is the heresie that I hold, and for it must suffer the death. But as touching the holy and blessed Supper of the Lord, I believe it to be a most necessary remembrance of his glorious suffering & death. Moreover, I believe as much therein as my eternall and only Redeemer Jesus Christ would I should

believe

believe. She is brought into a Chappell to hear Divine Service, but [illegible] because she would not go on her feet by reason of her great torments, there she [illegible] [illegible] [illegible]

[illegible] dayes, and deceased Anno 1552. He was a vertu-
[illegible] and religious Prince, of admirable gifts and graces
[illegible] beyond his years, Religion flourished in his time, for
[illegible] the advise of his Governours, especially by his Uncle
[illegible] John Semer Duke of Somerset, Protector of the Realm,
[illegible] monstrous Hydra with six heads, the six Articles I
[illegible] who devoured up so many men before, was abolish-
[illegible] and taken away, the holy Scriptures were restored to
[illegible] Mother Tongue, Masses [illegible] abolished,
[illegible] that were before in banishment for the danger of
[illegible] truth, were again received to their Country, for the
[illegible] part the Bishops of Churches and Diocesses were
[illegible] such as had been dumb Prelats before were
[illegible] compelled to give place to other then that would preach
[illegible] take pains. Besides other also out of forraign Coun-
[illegible] men of learning and notable knowledge were sent
[illegible] and received among whom was Peter Martyr, Martin Bu-
[illegible] & Paulus Phagius, which were set into the Universities.
[illegible] the old Bishops some were committed to one Church,
[illegible] to another, but these meek and gentle times of King
[illegible] under the Government of this noble Protector,
[illegible] this one commendation proper unto them, for that
[illegible] amongst the whole number of the Papist sort, of whom
[illegible] privily dissemblers, some were open & manifest adversaries,
[illegible] of all that multitude there was not one man that lost
[illegible] life, for during all the time of King Edwards Reign,
[illegible] which was about six years, neither in Smithfield nor any
[illegible] quarter of this Realm any was heard to suffer for
[illegible] matter of Religion, either Papist or Protestant, ei-
[illegible] for one opinion or other, except only two, one an
[illegible] English-woman, called Joan of Kent, & the other a Dutch-
[illegible] named George, who died for certain Articles not
[illegible] necessary here to be rehearsed. Besides these two
[illegible] there was none else in all King Edwards Reign that died
in any manner or cause of Religion, but that one Thomas
Dobbie, who in the beginning of this Kings Reign was
apprehended for speaking against the Idolatry of the
Masse,

Masse, and in the same Prison died, whose pardon [illegible] withstanding was obtained of the Lord Protector, [illegible] should have been brought him if he had continued.

The terrible and bloody Time of Queen Mary.

Queen Mary succeeded her brother King Edward [illegible] Crown, usurping her self by force & violence [illegible] withstanding that Lady Jane was proclaimed Queen [illegible] fore her by King Edwards testament and the cons[illegible] of the Nobility. She altered Religion that [illegible] in King Henries time and King Edwards, she made an [illegible] bition by proclamation that no man should preach or [illegible] openly in the Churches the word of God, the Masse [illegible] ay and a proclamation that no man should interrupt [illegible] of these that would say masse, the Popes Authority [illegible] stored, In a word she banished the Gospel and true Re[illegible] gion and brought in the Antichrist of Rome with his [illegible] latry and superstition, turned the English service into [illegible] Time again &c.

About this time a priest of Canterbury said masse the [illegible] day, & the next day after he came into the Pulpit, & [illegible] ded all the people to forgive him, for he said he had bet[illegible] ed Christ, but not as Judas did, & there made a long Ser[illegible] against the Masse.

Marriage is concluded between Queen Mary and [illegible] King of Spain.

Strange sights were seen before the comming [illegible] King Philip, and subversion of Religion, for in the mon[illegible] of February, 1553, there was seen within the City of Lon[illegible] about the 9. of the clock in the fore-noon two Suns sh[illegible] ning at once, the one a good pretty way distant from [illegible] other. At the same time was also seen a rain-bow turn[illegible] contrary and a great deal higher then hath been accust[illegible] med, it stood with the head downward, and the feet as [illegible] were upward.

In the second year of Queen Mary, there was a C[illegible] hanged upon a Gallows at the crosse in Cheap, apparell[illegible]

a priest ready to say mass with a shaven crown, her
fore feet were tyed over her head with a round paper
a water cake put between them, wheron arose great
will against the city of London, for the Queen and the
Bishops were very angry with all, and therfore the same
ternoon there was a proclamation that whosoever could
ng forth the party that did hang up the Cat should have
enty Nobles, but none could or would earn it.

Philip Prince of Spain, and Mary Queen of England were
rcied together by the Bishop of Winchester in the pre-
ce of a great number of Noblemen of both the Re-
ns in the year of God, 1554. Cardinal Pool is sent le-
e to the King & Queen to reconcile England to their mo-
r Church Rome, the Parliament submit themselves to
Pope, his authority is restored which was matter of
at joy to Rome. Great was the bloody murthering of
ds Saints in the time of Queen Mary. And first to be-
with Master John Rogers, he is condemned of the Bi-
p of Winchester and Lord Chancellor for two articles,
for that he affirmed the Romish Catholick Church
be the Church of Antichrist, and that he denied the re-
ty of their Sacrament, he cursed him to be disgraded &
ndemned and put into the hands of the Laitie, and so he
ve him over into the Shirrets hands which were much
tter then his. 2 That in the Sacrament of the Altar
re is not substantially nor really the natural body and
od of Christ. After that this John Rodgers had been long
d straitly imprisoned by the space of an year & an half
New gate amongst Theeves, often examined and ve-
uncharitably entreated, and at length unjustly & most
uelly by wicked Winchester condemned. Such was the
Bishop of Winchester and Boner Bishop of London their cha-
ity that he could not obtain of them that favour as to
lk a little with his wife before his burning; for his wife
d children being eleven in number, ten able to go, and
n sucking on her breast met him by the way, as he went
owards Smithfield, this sorrowfull sight of his own flesh &
od could nothing move him but that he constantly and

chear-

chearfully took his death with wonderful patience in
defence and quarrel of Christs Gospel. As hee was g
to Smithfield, he said the Psalm Miserere by the way, a
people wonderfully rejoycing at his constancy
great praises and thanks to God for the same. A little
fore his burning at the stake, his pardon was brou
he would have recanted, but hee utterly refused it,
was burned into ashes washing his hands in the fla
as he was in burning, he was the first Protomart
all that blessed company that suffered in Queen M
time that got the first adventure upon the fire, hee
Vicar of St. Pulchers, & Reader of Pauls in London.

After that Master Rodgers had broken the yce here
der Queen Mary there suffered in like sort an Archbi
four Bishops, twenty one Divines, eight Gentle
eighty four Artificers, one hundred Husband-men
vants and Labourers, twenty six Wives, twenty
dows, nine Virgins, two boyes, and two Infants
many moe, yea it is recorded that in lesse then four y
they sacrificed the lives of eight hundred innocents
to their idols in Queen Maries daies. Wee shall t
view of them that are most memorable.

Lawrence Sanders Preacher, a man of worshipfull
rentage, was burned for the defence of the Gospel at
ventree, being led to the place of Execution, he went
old Gown and a Shirt, bare-footed, and oftentimes
flat on the ground and prayed. When he came to the
he fell to the ground and prayed, he rose up again &
the Stake to which he should be chained in his arms
kissed it, saying welcome the Crosse of Christ, welc
everlasting life, and being fastned to the Stake, and
put to him, full swætly he sleeped in the Lord.

Mr. John Hooper Bishop of Worcester and Glocester
burnt for the defence of the Gospel at Glocester, he w
worthy Bishop, endued with these qualities that St.
requires in a Bishop, he was condemned at London,
degraded by Bishop Winchester and others, and sent to G
cester to be burnt. As he went to the fire he was led b

twe

n two Sheriffs (as it were a Lamb to the place of
ghter) in a Gown of his Hosts, his Hat upon his
and a staff in his hand to stay himself withall, for
grief of the Sciatica which he had taken in poison,
ed him something to halt. All the way he was strain-
arged not to speak, the people mourned bitterly for
After he was entred into his prayer, a Box was
ght and laid before him upon a Stool, with his par-
(or at the least wise, it was fained to be his pardon)
the Queen if he would, at the sight thereof he cryed,
love my soul, away with it, if ye love my soul, away
it; the Box being taken away, the Lord Shiwnis
seeing there is no remedy dispatch him quickly; Mr.
er said, Good my Lord, I trust your L. will give me
e to make an end of my prayers. Then said the Lord
dois to Sir Edmund Bridges, take heed that he do nothing
but pray, if he do, tell me, and I shall quickly dispatch
; so he prayed in these words following, Lord (said
I am hell, but thou art heaven, I am swill and a stink
n, but thou art a gracious God & a merciful Redeem-
have mercy therefore upon me most miserable and
tched offender after thy great mercie, and according
thy inestimable goodnesse. Thou that art ascended in-
heaven, receive me hell to be partaker of thy joyes,
ere thou sittest in equall glory with thy Father, for
ll knowest thou Lord, wherefore I am come hither to
er, and why the wicked do persecute this thy poor ser-
nt, not for my sins and transgressions committed a-
nst thee, but because I will not allow their wicked do-
s, to the contaminating of thy blood, and to the denyall
he knowledge of thy truth, wherewith it did please
by thy holy Spirit to instruct me, the which with as
ch diligence as a poor wretch might (being thereto
ted) I have set forth to thy glory. And well seest thou
Lord and God, what terrible pains & cruel torments
prepared for thy creature, such, Lord, as without thy
ength none is able to bear or patiently to passe, but
things that are impossible with man are possible with
thee.

the. Therefore strengthen me of thy goodnesse, th
the fire I break not the tales of patience, or else af
the terrour of the pains, as shall seem most to thy g
After he had done, he was put to the fire, & he abode
quarters of an hour in the fire, for it was slow in b
ning & thrise it was kindled before he was consumed
the midst of the fire he prayed with a loud voice, Lord
sus have mercy upon me, Lord Jesus have mercy u
me, Lord Jesus receive my spirit, and these were
last words that hee was heard to utter. But when he
black in the mouth & his tongue swollen that he could
speak, yet his lips went til they were shrunk to the Ga
and he knocked his breast with his hands untill one o
arms fell off, and then knocked still with the other, w
time the fat water and blood dropped out at his fing
ends, untill by renewing of the fire his strength
gone, and his hand did cleave fast in knocking to the
upon his breast. So immediatly bowing forward
yeelded up his spirit.

Doctor Tailyour was burned at Hadley for the testim
of the Gospel, when he was going to execution the pe
greatly lamented him, and cryed one to another, Ah g
Lord, there goeth our good Sheepherd from us, th
faithfully hath taught us, so fatherly hes cared for us,
so godly hath governed us. O mercifull God, what
we poor scattered Lambs do? What shall come of
wicked world? Good Lord, strengthen him and com
him, with such other most lamentable and pitious voi
And he cryed to them, I have Preached to you Gods w
and truth, and am come this day to seal it with my bl
Coming against the Almes-house which he well kn
he cast to the poor people money which remained of
good people had given him, in time of his imprisonm
As for his living, they took it from him at his first g
to Prison, so that he was sustained all the time of his
prisonment by the charitable Almes of good people
visited him; he is not permitted to speak at his dea
there

therefore he kneeled down and prayed, and a poor woman that was among the people stepped in and prayed with him, but her they thrust away, and threatned to tread her down with horses, notwithstanding she would not remove, but abode and prayed with him. When he had prayed, he went to the Stake and kissed it, and set him self in a pitch Barrel which they had set for him to stand in, & stood with his back upright against the Stake, with his hands folded together, and his eyes toward Heaven, & so continually prayed. So stood he still without either crying or moving, with his hands folded together, till Joyce with an Halbert stroke him on the head that the brains fell out, and the dead Corps fell down into the fire and burnt.

The Lord Chancellor, and other his fellow-Bishops, caused the Image of Thomas Becket that old Romish traitor to be set over the Mercers Chappel-door in Cheapside in London, in the form and shape of a Bishop, with Miter and Croster, howbeit within two days after his erection, his two blessing-fingers were first broken away, and the next day his head also was stricken off, whereupon arose great trouble, and many were suspected, among whom one Master John Barnes Mercer, dwelling over against the same Chappel, was vehemently by the Lord Chancellor charged withall as the doer thereof, and though rather for that he was a Professor of the truth, wherefore he and three of his servants were committed to Prison, and at his delivery (although it could not be proved upon him) he was bound in a great sum of money, as well to build it up again as often as it should be broken down, and also to watch and keep the same.

And therefore at his compelled charges, the Image was again set up the second day of March then next ensuing, but (for lake belike of carefull watching) the 14. day of the said month in the night, the head of that dangerous beast (over whom there was such a charge given) was again the second time broken off, which thing was so haiuously taken, that the next day there was a proclamati-

on

on shade in London, that whosoever would tell who did fi[illegible] of his head (though he were of counsel and not the p[illegible] [illegible] [illegible]) he should have not only his pardon, but also [illegible] hundreth crowns of Gold with hearty thanks, but it [illegible] not known who did it.

Thomas Tomkins of the Diocesse of London having [illegible] his hand burned, after was burnt himself by Bishop [illegible] ner for the constant testimony of Christs true profess[illegible] This Tomkins was a weaver by his occupation, he was [illegible] so godly life and disposition, that if any woman had co[illegible] to him with her Web, as some time they did three or fo[illegible] in a day, he would alwayes begin with prayer. Or if a[illegible] other had come to talk with him of any matter, he wou[illegible] first begin with prayer, and if any had sought unto him [illegible] borrow money, he would shew him such money as he h[illegible] in his purse & bid him take it, & when they came to rep[illegible] it again, so far off was hee from seeking any usury [illegible] their hand, or from strait exaction of his due that he wo[illegible] bid them keep it longer while they were better ab[illegible] When Boner saw that by no means he could prevail wi[illegible] Tomkins to forsake the truth, he found out a cruel devi[illegible] First he burnt his hand at a Taper or wax-candle, su[illegible] posing that by the smart and pain of the fire being terr[illegible] fied, he would leave off the defence of his Doctrine whi[illegible] he had received. In the time that his hand was in bur[illegible] ing, the said Tomkins afteward reported to one James Hi[illegible] that his spirit was so rapt up that he felt no pain. In t[illegible] which burning he never shrunk, till the veins shrunk an[illegible] the sinnews brust, and the water did spirt into Mr. Har[illegible] fields face, one that was with the Bishop, insomuch that t[illegible] said Mr. Harpsfield moved with pitie desired the Bishop [illegible] stay, saying that he had tried him enough, this burnin[illegible] was in the hall at Fulham, and such was the cruelty of th[illegible] Boner that hee was not contented with the burning of h[illegible] hand, rested not till he had consumed his whole body in[illegible] ashes at London in Smithfield.

Stephen Gardiner Bishop of Winchester & Chancellor seein[illegible] he could not prevail by cruelty to reduce men to the un[illegible]

of the Catholick faith, and to call them from their er-
rs and heresies, he gave over his murthering office to
ner Bishop of London who supplied that part right
ughtily as in the further processe of this History here-
ter evidently & too much may appear.

William Hunter a yong man of ninetten years, a Pren-
in London is burnt for the Gospels sake, when hee is
ndemned to die, his father and his mother came to com-
t him, & desired heartily of God that he might continue
the end in that good way which God had begun, and
mother said to him that she was glad that ever shee
s so happy to bear such a child which could find in his
rt to lose his life for Christs names sake. As he came
the place of execution, the Shireff said unto him here
a letter from the Queen, if thou wilt recant thou shalt
e, if not thou shall be burned. No quoth William Hunter
will not recant god willing, then he went to the staik
prayed, saying, Son of God shine upon me, and immedi-
ly the Sun in the Element shined out of a dark cloud
full in his face that he was constrained to look another
y, whereat the people mused, because it was so dark a
tle time before, & here was an external shew of Christs
bour upon him.

After the burning of William Hunter was Mr. Higbed, &
r. Caustoun two worthy Gentle-men of Essex, which for
sincere profession of their Faith under Boner Bishop
London were martyred and burned in Essex.

John Laurence priest, laimed with irons in Prison was
n to the fire in a chaire at Colchester, and so sitting was
his constant faith consumed with fire. At the burning
this Laurence he sitting in the fire, the young children
me about the fire, and cried as wel as young Children
l cspeak, saying, Lord strengthen thy servant and keep
promise, Lord strengthen thy servant and keep thy
mise, which thing as it is rare, so it is no small mani-
ation of the glory of God which wrought this in the
arts of these little ones, nor yet a little commendation
their parents which from their youth brought them

up in the knowledge of God & his truth.

Follows the worthy and constant martyredome of the Bishop of St. Davids in Wales, called Robert Farrar, who was the next Bishop in this catalogue of christian martyrs that suffered after Mr. Hooper. This foresaid Farrar by the favour and good-will of the Lord Protector was first called and promoted to that dignity. This man I may well call twise a martyr, not only for the cruel death of the fire which he suffered most constantly in the days of queen Mary unto the shedding of his blood, but also for diverse other injuries & molestations in King Edwards time, which he no lesse firmly then unworthily sustained at the hands of his enemies after the fall of the Duke of Somerset. Of these his vexations and troubles, with the wrangling articles & informations laid against him to the number of 56. and of the malice conceived against him by certain covetous Chanons of the Church of Carmarthen, & what were the proceedings of both parts, as well of innocent as of the crafty adversaries, what were their names in their Articles against him is to be seen in his History, unto the which he answered all. Thus this godly Bishop being condemned and degraded, was committed to the Secular power, who not long after was brought to the place of Execution in the Town of Carmarthen, where he in the Mercat-place most constantly sustained the torments & passion of the fire. Touching the which constancy of this blessed Martyr, this is moreover to be added and noted that one named Richard Jonas a Knights son, coming to Mr. Farrar a little before his death, seemed to lament the painfulnesse of the death he had to suffer. Unto whom the Bishop answered again to this effect, saying that if he saw him once to stir in the pains of his burning, he should then give no credit to his Doctrine. And as he said, so he right well performed the same, for so patiently he stood that he never moved, but even as he stood holding up his stumps so still he continued, till one Richard Gravell with a stone dashed him upon the head, and so stroke him down.

There was one at this time called Rawlins White a

er man in the Countrey of Wales, gave his life like a valiant Souldier of Jesus Christ to martyrdome, and was burned at Cardist, he was illiterat, but had a great desire to know the truth, he had a Boy that read to him the Scripture and other Books, whereby he attained through the grace of God to the knowledge of the truth, and conferred with others, and became an instructer of others, and converted many to the truth; at last he was taken as a man suspect of Heresie, and committed to prison, & being desired oftentimes by the Bishop to recant, could not be perswaded thereto, he is condemned as an Heretick, and to be burnt. As he was going to execution, he saw his wife and Children by the way weeping & making great lamentation, the sudden sight of whom so pierced his heart, that the very tears trickled down his face. But he soon after, as though he had misliked this infirmity of the flesh, began to be as it were altogether angry with himself, insomuch that striking his breast with his hand, he used these words, Ah filthy flesh, dayest thou me so, would'st thou fain prevail; Well, I tell thee, do what thou canst, thou shalt not by Gods grace have the victory. As he went to the Stake, he fell down upon his knees & kissed the ground, and in his rising again, the earth a little sticking on his nose, he said these words, Earth unto earth, and dust unto dust, thou art my mother, and unto thee I shall return. When he was standing at the Stake, he cast his eyes upon one, and called him unto him, and said, I feel a great fighting between the flesh and the spirit, and the flesh would very fain have his loosing, and therefore I pray you when ye see me any thing tempted, hold your finger up to me, and I trust I shall remember my self. When the Smith brought a Chain of Iron to fasten him to the Stake, and as he was making it fast on the other side, Rawlins said unto him, I pray you good friend knock in the Chain fast, for it may be that the flesh would strive mightily, but God of thy great mercy give me strength and patience to abide the extremity; so with patience & great constancy he suffered his martyrdome. He was of

age about three score years.

At this time died Pope Julius third, a Porkish and blasphemous Pope. Amongst other pranks and deeds of this foresaid Pope, this is also reported of him in his life that he delighted greatly in Pork flesh and Peacocks. Upon a time when he was admonished of his Physitian to abstain from all Swines flesh, for that it was noysome for his Gout, and yet would not follow his counsell, the Physitian afterward gave warning to his Steward or ordered of his diet, that he should set no more Pork flesh before him. Whereupon when the Pope perceived the said Pork flesh to be lacking in his accustomed service, where (said he) is my Pork? and when his Steward had answered that his Physitian had forbidden any Pork to be served, then the Pope brasting out in a great rage, said these words, bring me (said he) my Pork flesh, all dispetto di Dio, that is to say in English, in the despite of God. At another time he sitting at dinner pointed to a Peacock upon his Table which he had not touched, keep (said he) this cold Peacock for me against supper, and let me see in the Garden, for I shall have Guests. So when supper came, and amongst other hot Peacocks, he saw not his cold Peacock brought to his Table: The Pope after his wonted manner most bitterly blasphemed God, fell into an extream rage. Whereupon one of his Cardinals sitting by, desired him, saying, Let not your Holiness I pray you be so moved with a matter of so small weight. To this Julius the Pope answering again, What, said he, did God was so angry for an Apple, that he cast our first parents out of Paradise for the same? Why may not I being his Vicar, be angry then for a Peacock, since a Peacock is a greater matter then an Apple? Behold here, good Reader, by this Pope, the holiness of that blasphemous See, and yet thou shalt see how what afterward was born unto this Pope here in England, by the Dirigies, Hearses, and Funerals commanded to be had and celebrated in all Churches, by the Queen and her Counsel. At what time it chanced a woman to come into St. Mary Church

Church at the Bridge foot in London, and there seeing an Hearse and other preparation, askt what it meant, and others that stood by said it was for the Pope, and that she must pray for him, nay (quoth she) that will I not, for he needeth not my prayer, and seeing he could forgive us all our sins, I am sure he is clean himself, therefore I need not to pray for him; she was heard to speak these words of certain that stood by, which by and by carried her to the Cage of London Bridge, & bade her rot her self there.

In the close of the Examination of John Simpson & John Audely, two Husband-men, is to be noted the sudden fear of Bishop Boner and his Doctors, which was thus, there was assembled at that time a great multitude of people, that because the Consistory was not able to hold them, they were fain to stand in the Church near about the said Consistory, waiting to see the said prisoners when they should depart, and hearing the Bishop say, Have him, speaking to Simpson, being in a rage at his stout answers, have him away. Now the people hearing in the Church these words, and thinking because the day was far spent, that the prisoners had their judgement, they being desirous to see the prisoners had to Newgate, severed themselves, one running one way, another another way, which caused such a noise in the Church, that they in the Consistory were all amazed, and marvelled what it should mean, therefore the Bishop also being somewhat afraid of this sudden fear, asked what there was to do: The standers answering, said that there was like to be some tumult, for they were together by the ears. When the Bishop heard this, by and by his heart was in his heels, and leaving his seat, he with the rest of that Court betook them to their legs, hasting with all speed possible to recover the door that went into the Bishops house, but the rest being somewhat lighter of foot then my Lord, did soon recover the door, and thronging hastily to get in, keeped the Bishop still out, and cried, Save my Lord, save my Lord, but running yet first to save themselves if any danger should come; whereby they gave the standers by good matter

to laugh at the ridiculous fear of Boner and his Doctors, and so thereafter thir two godly persons Simpson & Audely were burnt.

The Counsell of Trent was in this Pope Julius his time, betwirt the first and last Session thereof were eighteen years. In it all the Articles of the Popish Doctrine were confirmed.

At this time by the Popish Clergy the bones of Martin Bucer and Paulus Phagius which had lyen almost two years in their graves, were taken up and burned at Cambridge, besides this, they caused Peter Martyrs wife, a woman of worthy memory to be digged out of the Church-yard, and to be burned on the dung-hill.

A little before Thomas Hawkes Gentlemen his death, some of his acquaintance and friends which seemed not a little to be confirmed by the example of his constancy, and by his talk, yet notwithstanding the same again being feared with the sharpnesse of the punishment which he was going to, privily desired that in the midst of the flamme he would shew them some token if he could, whereby they might be more certain whether the pain of such burning were so great that a man might not therein keep his mind quiet and patient. Which thing he promised them to do, and so secretly between them it was agreed that if the rage of the pain were tollerable, and might be suffered, then he should lift up his hands above his head towards Heaven before he gave up the Ghost. In the fire when he continued long, and when his speech was taken away by violence of the flamme, his skin also drawn together, & his fingers consumed with the fire, so that now all men thought certainly that he had been gone, suddenly and contrary to all expectation, the blessed servant of God being mindfull of his promise made before, reached up his hands burning in a light fire (which was marvellous to behold) over his head to the living God, & with great rejoycing as seemed, did strike or clap them three times together. At the sight whereof there followed such applause and outcry of the people, and especially of the

which understood the matter, that the like hath not commonly been heard. And so the blessed Martyr of Christ straightway sinking down into the fire, gave up his spirit.

Mr. John Bradford Preacher most constantly suffered for the testimony of Christ and his truth, he was long in prison, he had many conflicts with his adversaries, he was burnt at Smithfield, many Doctors and Bishops did talk with him in prison, and two Spanish Friers dealt with him to recant, and to leave his errors, but he abode constant in the truth. When he came to the Stake he took a Fagot in his hand and kissed it, & so likewise the Stake. And when he had so done, he desired of the Sheriffs that his servant might have his rayment, for (said he) I have nothing else to give him, & besides that he is a poor man; and the Sheriff said he should have it. And so forthwith Mr. Bradford did put off his Rayment and went to the Stake, and holding up his hands, and casting his countenance to Heaven, he said thus: O England, England, repent thee of thy sins, beware of Idolatry, beware of false Antichrists, take heed they do not deceive you: but he was commanded by the Sheriff to be quiet. At that time with him was burnt a young man named John Leafe, a Gentile, of nineteen or twenty years, whom he greatly encouraged, & said to him, be of good comfort brother, for we shall have a merry supper with the Lord this night, & he spake no more words that any man did hear, but imbracing the reed, said thus, strait is the way, and narrow is the gate that leadeth to eternal salvation, and few there be that find it. Here is not to be passed by a notable example of Gods hand upon Wodroff, one of the Sheriffs that would not suffer him to speak, but dealt churlishly with him. It happened within half an year after the burning of this blessed Martyr that he was so stricken on the right side with such a Palsie, or stroak of Gods hand, whatsoever it was, that for the space of eight years after till his dying day, he was not able to turn himself in his bed, but as two men with a sheet were fain to stir him, & withall such an insatiable sweating came upon him, that

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it was monstrous to see. And thus continued he the space of eight years together. This godly Bradsoord, and Heavenly Martyr, during the time of his imprisonment, wrote sundry comfortable Treatises, & many godly Letters, of which some he wrote to the City of London, Cambridge, Walden, to Lancashire, and Cheshire, and diverse to his private friends, and to his mother, brethren, and sisters. Bradsoord was a godly and learned man, while he was in prison he teached twise a day continually, unlesse sickness hindered him, where also he ministred the Sacrament often. Preaching, Reading, and Praying, was all his whole life, and he was in great credit with his keeper, that he might go out and in when he pleased. He counted that hour not well spent wherein he did not some good, either with his Pen, Study, or in exhorting of others, &c. He was had in great reverence and admiration with all godly men, that a multitude that never knew him but by fame greatly lamented his death, yea, and a number also of the Papists themselves wished heartily his life. In his Letter to his mother, he dissuades her from the Masse, and tells her the difference betwixt the Lords Supper & the Masse. The Supper was ordained to be received of us in the memorial of his death, for the confirmation of our faith, that his body was broken for us, and his blood shed for pardon of our sins: But in the Masse there is no receiving, but the Priest keepeth all to himself alone. Christ saith, Take, eat, no, saith the Priest, Gape, peep: There is a sacrificing, yea, killing of Christ again as much as they may: there is Idolatry in worshipping the outward form of Bread and Wine, here is all in Latine, yea cannot tell what he saith. To conclude, there is nothing as God ordained, wherefore my good mother come not at it.

In mortem Johannis Bradfordi constantissimi Martyris

Discipulo nulli supra licet esse Magistrum,
Quique Deo servit, tristia multa ferret.
Corripit omnipotens natum quem diligit omnem,
Ad Cœlum stricta est, difficilisque via.
Has Bradforde tuo dum condis pectore voces,
Non hominum rigidas terribilesque minas,

sed nec blanditias, non vim, nec vincula curas,
Tradis & accensæ membra cremanda pyræ.

There were at this time also two Ministers, Bland and Frankish Sheterden and Midletoun burned at Canterbury, at two several Stakes, but all in one fire together, where they in the sight of God and of his Angels, and before men, like true Souldiers of Jesus Christ gave a constant testimony of the truth of his Gospel. Sheterden wrot sundry Letters from the prison in Westgate, and one to his mother before his execution, to whom he gives warning to beware of the great idolatry, and blasphemous Masse. Do not that be your God which Pyce and Worms can devour; behold, I call Heaven and Earth to record that that it is no God, yea, the fire that consumeth it, and that moistnesse that causeth it to mould, and I take Christs Testament to witness that it is none of his Ordinances, but a meer invention of men, and a snare to catch innocents blood, and now that God hes shewed it unto you, be warned in time. O give over all customes, and become new in the truth: what state soever your fathers be in, have that to God, and let us follow the counsell of his Word.

Thomas Jueson Carpenter being earnestly travelled with all to recant, said in this wise, I would not recant and forsake my opinion and belief for all the goods in London, I do appeal to Gods mercy, and will bee none of your Church, nor submit my self to the same, and that I have said, I will say again, and if there came an Angel from Heaven to teach me any other doctrine, then that which I am in now, I would not believe him: Which answer thus made he was condemned as an heretick, and committed to the secular power and burned at Chicester, persisting him still in his constant faith unto the end.

Among many that travelled in these troublesome days to keep a good conscience, there was one James Abbes a young man, which through compulsion of the tyranny then used, was inforced to his part with his brethren in wandring & going from place to place to avoid the peril

of

of apprehending, but when time came that the Lord had another work to do for him, he was caught by the hands of wicked men, and brought before the Bishop of Norwich Doctor Hopton, who examining him of his Religion, and charging him therewith very sore, both with threats and fair speach, at the last the said poor James did yeeld and consented to their naughty perswasions, although his conscience consent not thereto. Now when he was dismissed and should go from the Bishop, the Bishop calling him again gave him a piece of money, which when the said James had received and was gone from the Bishop, his conscience began to throb and inwardly to accuse his soul how he had displeased the Lord by consenting to the beastly illusions. In which combat with himself, being pitteously vexed, he went immediatly to the Bishop again and there threw him his said money which hee had received at his hand, and said it repented him that ever he gave his consent to the wicked perswasions, and that he gave his consent to the taking of his money. Now this being done, the Bishop with his Chaplaines did labour a fresh to win him again, but in vain; for the said James Abbes would not yeeld for none of them all, although he had played Peter before through infirmity, but stood manfully to his Masters quarrel to the end, and above the fore of the fire, to the consuming of his body into ashes, which tyranny of burning was done in Berie.

Walter John Denly at Uxbridg was burnt for the testimony of the truth, being set in the fire with the burning flamme about him he sang in it a Psalm. Then cruel Doctor Story being there present, commanded one of the tormentors, to hurle a Faggot at him, whereupon being hurt therewithupon the face that he bled again, hee left his singing and clapt his hands upon his face, truly quoth Doctor Story to him that hurled the Faggot, thou hast marred a good old song. The said John Denly being yet still in the flamme of the fire put his hands abroad and sang again, yeelding at the last his spirit into the hands of God through his Son Jesus Christ.

There was six godly Martyrs burnt at one fire at Canbury for the testimony of the Truth. Elizabeth Narne wife that was one of them that was burnt at Stafford-bow sh unto London, her husband was burnt before for the fession of the truth in the month of May last by past; the ef thing objected against her as against all the rest, was ching the real and corporall presence of the body and od of Christ in the Sacrament of the Altar; many other tters was objected against them, as for not comming the church, for speaking against the masse, for dispising ir Ceremonies and new found Sacraments, with di rse other fond and trifling toyes not worthy any men ting. This woman being exhorted to recant, she said, what ye will, for if Christ was in an errour, then am I an errour, upon which answer shee was adjudged and ndemned as an heretick, and so delivered unto the ular power to be by them put to death, and so she was nt.

George Tanketfield a little before his execution prayed his ost to let him have a good fire in his Chamber, he had , and then he sitting on a Form before the fire, put off s shoes and hose, and stretched out his leg to the flame, nd when it had touched his foot, he quickly withdrew s leg, shewing how the flesh did perswade him one way, nd the Spirit another way. The Spirit said, be not a raid, for this is nothing in respect of fire eternall. The esh said, leave not the company of thy friends & acquain nce, which love, and will not let thee lack nothing. The pirit said, the company of Jesus Christ and his glorious esence doth exceed all fleshly friends. The flesh said, do ot shorten thy time, for thou mayest live if thou wilt, uch longer. The Spirit said, this life is nothing unto he life in Heaven which lasteth for ever, &c. And when e came to the place of execution, after he ended his pray , he arose, and with a joyfull faith he said, that although e had a sharp dinner, yet he hoped to have a joyfull sup er in Heaven. While the Fagots were set about him, here came a Priest unto him and perswaded him to be-

lieve

lieve on the Sacrament of the Altar and he should be
ued. But George Tankerfield cryed out vehemently, I
I defy the Whore of Babylon, I defy the Whore of Baby
fy on that abominable Idol, good people do not beli
him. Then the Maior of the Town commanded to
fire to the Heretick, and said, if he had but one load of
gots in the whole world, he would give them to burn hi
There was an certain Knight by, and went unto Tan
field, and took him by the hand, and said, good brother,
strong in Christ; this he spoke softly, and Tankerfield s
O Sir, I thank you, I am so, I thank God, so he was
to the fire and burnt.

Robert Samuel a very godly and right faithfull Preac
er of Gods Word in King Edward his dayes, was now
prebended and cast into prison, and miserably handled
ber the Bishop of Norwich, Doctor Hopton an unmerci
Prelat, he so far exceeded the bounds of piety and co
passion in tormenting their poor brethren as this Bish
did, in such sort that many of them he perverted & brou
quite from the truth, and some from their wits also, he
keeped in strict prison, where he was chained bolt upri
to a great post, in such sort, that standing only on the ti
toe, hee was fain to stay up the whole poise
weight of his body thereby, and to this they added a
more grievous torment, keeping him without meat an
drink, whereby he was unmercifully vexed through hu
ger and thirst, saving that he had every day allowed th
or three mouthfuls of bread, and three spoonfuls of wat
to the end rather that he might be reserved to further to
ment, then that they would preserve his life. O worth
constancy of the Martyr. O pitilesse hearts of Papist
worthy to be complained of, and to be accused before G
and nature. O the wonderfull strength of Christ in hi
members, whose stomack, though it had been made of
damant stone, would not have relented, and these intolle
rable vexations, and extream pains above nature, ho
often times would he have drunken his own water, bu
his body was so dried up with his long emptinesse, that

was

s not able to make one drop of water. At the last
en he was brought forth to be burned, which was but
trifle in comparison of these pains that he had passed;
rtain there were that heard him, what strange things
happened unto him, during the time of his imprison-
nt, to wit, that after he had been famished, or pined,
th hunger two or three dayes together, he then fell into
leep, as it were one half in a slumber, at which time one
rhed all in white seemed to stand before him, which mi-
red comfort unto him by these words, Samuel, Samuel, be
good cheer, and take a good heart unto thee, for after
s day shalt thou never either be hungry or thirsty,
ich thing came even to passe accordingly, for speedily
er he was burned, and from that time that he should
ter he felt neither hunger nor thirst. And thus decla-
he to the end as he said, that all men might behold the
nderfull works of God. Many more like matters
erning the great comfort he had of Christ in his af-
tions, he could utter (he said) besides this, but his
mefastnesse & modesty would not suffer him to utter

The report goeth among some that were there pre-
t, & saw him burnt, that his body in burning did shine
light and white as new cryed silver in the eyes of them
stood by.

After the suffering of Robert Samuel was burned William
en in Walsinghame, a labouring man, he being brought
fore the Bishop, and asked the cause why he was im-
soned, answered, that he was put in prison because he
uld not follow the Crosse, saying, that he would never
in procession. Then being willed by the Bishop to
rn again to the Catholick Church, he answered that
would turn to the Catholick Church, but not to the
nish Church, & said, that if he saw the King & Queen
d other follow the Crosse, or kneel down to the Cross,
would not, for the which, sentence of condemnation
s given against him, and he burned, who declared such
stancy at his martyrdom, and had such credit with the
ers, by reason of his upright and well tryed conver-
sation

sation amongst them, that he was suffered to go untyed to his suffering, and there being fastned with a Chain, stood quietly without shrinking untill he died.

There were five worthy Martyrs burned at Canterbury in one fire, because they denied that Christ was corporally & bodily in the Sacrament: Master Robert Glover at Coventree being apprehended for suspicion of heresie and imprisoned, was burnt for the testimony of the truth There was one Austen Bernher a Minister and a familiar friend of his, testified this of him. After he was condemned by the Bishop, and was now at the point to be delivered out of this world, It so happened that two or three dayes before his heart being lumpish and desolate of all spiritual consolation, felt in himself no aptnesse nor willingness, but rather a heavines and dulnesse of spirit, finding much discomfort to bear the bitter crosse of martyrdome ready now to be laid upon him, & here we see that Gods Saints may be destitute for a time of the Lords comfort. Unto whom the said Austen answering again, willed and desired him patiently to wait the Lords pleasure, and howsoever his present feeling was, yet seeing his cause was just and true, he exhorted him constantly to stick to the same, & to play the man, nothing misdoubting but the Lord in his good time could visite him & satisfie his desire with plenty of consolation, whereof he said he was right certain and sure, and therefore desired him whensoever any such feeling of Gods heavenly mercies should begin to touch his heart, that then he would shew some signification thereof whereby he might witnesse with him the same, and so departed from him. The next day when the time came of his martyrdome as he was going to the place, and was now come to the sight of the Stake, althogh all the night before praying for strength and courage hee could feel none, suddenly he was so mightily replenished with Gods holy comfort and heavenly joyes, that he cried out, clapping his hands to Austen & saying in these words, Austen he is come, he is come, and that with such joy & alacrity, as one seeming rather to be risen from some deadly dangers

liberty of life, then as one passing out of the world by
ny pains of death. And so he was put to the fire & burnt
r the testimony of the truth.

Denton being afrayed of burning said to Wolley that hee
annot burn, but he that could not burn in the cause of
hrist, was afterward burned against his will when
hrist had given peace to his Church, for his house was
t on fire, and while he went in to save his goods he lost
s life with two other that were in the same house. Not
uch unlike to this was also the example of Mr. West
haplain to B. Ridley, who refusing to die in Christs
ause with his masters, said masse against his conscience,
nd soon afterward died.

The Death and Martyrdome of Bishop Ridley, and B. Latimer.

MAster Ridley Bishop of London, and Latimer Bishop sometimes of Worcester, men of memorable learning and incomparable ornaments, and gifts of grace, joyned with no lesse commendable sincerity of life, as all the realm can witnesse sufficiently, were burnt at Oxford for the testimony of the truth. This B. Ridley was descended of a stock right worshipfull, he was born in Northumberland-shire. After he past his course at Cambridge and made Doctor of Divinity, he went to Paris, and after his return was made Chaplain to king Henry the eight, & promoted afterward by him to the Bishoprick of Worcester, and so from thence translated to the See and Bishoprick of London in king Edwards days, and now in Queen Maries time they were laid hands upon, and committed to prison and accused as Hereticks. Great was the conference & holy talk that was between them while they were in prison. Mr. Ridley wrote many letters from the prison, as a letter from him and his prison-fellows unto Mr. Bradford, and his prison-fellows in the kings bench at Southwark, and to many others. And besides these letters of his, diverse other tractations were written by him, partly out of prison, & partly in prison.

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As for Mr. Latimer that famous Preacher and worthy Martyr of Christ and his Gospel, he was a long time zealous and superstitious Papist, and in this blind z he was a very enemy to the professors of Christs Gospe as both his Oration made when he proceeded Batchel of Divinity against Philip Melancton, and alls his oth works dis plainly declare; but he through the goodn of God was converted by Mr. Bilney unto the truth, that whereas before he was an enemy, and almost a pe secuter of Christ, he was now a zealous laborer after hi howbeit as Satan never sleepeth when he seeth his kin dom begin to decay, so likewise now seing that this wo thy member of Christ would be a shrowd shaker there be raised up his impious Impes to molest & trouble hi He wrote also many letters from the prison. Touchin the memorable acts and doings of this worthy man, mongst many other, this is not to bee neglected wha bold enterprise he attempted, in sending to King Henry present, the manner whereof was this. There was th and yet remaineth still an old custome received from t old Romans, that upon new years day being the first day January, every Bishop with some handsome new year gift should gratifie the King, and so they did, some wi gold, some with silver, some with a purse full of mone some with one thing, and some with another, but Mr Latimer being Bishop of Worcester then amongst the re presented a new testament for his new years gift with napkin having this poesie about it, Fornicatores & adulter judicabit Dominus.

Now in Queen Maries time, after their long imprison they are brought forth to their finall examination a execution, are degraded and condemned as Heretick and delivered to the Secular power to be put to dea When they came to the fire, they brought a Fagot bu led with fire & laid the same down at Doctor Ridleys fe to whom Mr. Latimer spake in this manner, bee of g comfort Mr. Ridley, and play the man, wee shall this light such a Candle by Gods grace in England, as I tr

ll never be put out. And here we see the Church to bee ightened by the Martyrdome of Saints. And so the fire ing given to them, when Doctor Ridley saw the fire mming up toward him, he cried with a wonderful loud ce, In manus tuas Domine commendo spiritum meum, Domine pe spiritum meum, and after repeated this latter part of in English, Lord, Lord receive my spirit. Mr. Latimer ing as vehemently on the other side, Oh Father of aven receive my soul; who receiving the flame, as it e embracing of it. After, as he had stroaked his face h his hands (as it were) bathed them a little in the , he soon died (as it appeared) with very little pain, none. But Mr. Ridley by reason of the evill making fire unto him, he was long in burning, he cried to the fire come to him, for his nether parts were burnt ere the fire touched his upper parts, yet for all this ve nt he forgot not to call upon God still, it moved hun s to teares in beholding this horrible sight, for I think re was none that had not clean exiled all humanity e rcy, which would not have lamented to behold the fury the fire, so to rage upon their bodies. Thus thir two ly and learned men ended their lives for the cause of ist, and testimony of his truth.

The death and end of STEPHEN GARDINER Bishop of *Winchester*, and Chancellor of the Kingdom, enemy to Gods Word.

The next moneth after the burning of Doctor Ridley and Mr. Latimer, which was the moneth of Novem-, Stephen Gardiner Bishop and Chancellor, a man hated of d and all good men, ended his wretched life. The same when as Bishop Ridley and Mr. Latimer suffered at ford, came the servant of the said Winchester posting all possible speed from Oxford, bringing intelligence to Bishop that Ridley and Latimer were burnt, he came t rejoycing and saying to the old Duke of Norfolk, be- then in his house. Now (saith he) let us go to din- r. Whereupon they being set down, meat was immedi-

 diatly

diatly brought, and the Bishop began merrily to eat; but what followed? The bloody tyrant had not eaten a few bits, but the sudden stroak of God, his terrible hand fell upon him in such sort as immediatly he was taken from the Table, and so brought to bed, where he continued for the space of fifteen dayes in such intollerable anguish and torments, that all that mean while, during these fifteen dayes he could not avoid by order of Urine, or otherwise any thing that he received, whereby his body being miserably inflamed within (who had inflamed so many good Martyrs before) was brought to wretched end. And therefore no doubt, as most like it is, came the thrusting out of his tongue from his mouth so swoln and black with the Inflammation of his body; a spectacle worthy to be noted and behold of all such bloody persecuters. Moreover it is recorded concerning the said Bishop, that when Doctor Daie Bishop of Chicester came to him and began to comfort him with words of Gods promise, and with the free justification in the blood of Christ our Saviour, repeating the Scriptures to him. Winchester hearing that: What my Lord (quoth he) will ye open that gap now (then farewell all together) to me and such other in my case ye may speak it, but open this window to the people then farewell altogether.

The Martyrdome of Mr. John Philpot Arch-deacon, was burnt for the defence of the Gospels cause against the Antichristian Sée of Rome. After long imprisonment and oft Examination he is condemned as an Heretick and delivered to the Secular power to be burnt. When he came to the place of suffering, to wit, in Smithfield, he kissed the Stake, and said, Shall I disdain to suffer at the Stake, seeing my Redeemer did not refuse to suffer most vile death upon the Crosse for me, and then with an obedient heart full meekly he said the 106, 107, & 108. psalme: and when he had made an end of all his prayers, he said to the Officers, What have ye done for me, and every one of them declared what they had done, and he gave to every one of them money, then they bound him to the Stake,

and set fire unto that constant Martyr, who in the midst of the fiery flames yelded his soul into the hands of the Almighty God, and like a Lamb gave up his breath, his body being consumed into ashes. The writings and examinations of Mr. Philpot were by the providence of God preserved from the sight and hands of his enemies, who by all manner & means sought not only to stop him from all writing, but also to spoil and deprive him of that which he had written, for the which cause he was many times stripped and searched within the prison by his Keeper, but yet so happily these his Writings were conveyed and hid in places about him, or else his Keepers eyes so blinded, that notwithstanding all this malicious purpose of the Bishops, are yet remaining, and come to light.

There were seven Martyrs that suffered together at one fire in Smithfield at London for the testimony of Christs Gospel, in the second year of persecution under Queen Mary; five men, one wife, and one maid, all which seven as they were burned together in one fire, so were they likewise all upon one sort and form of Articles condemned in one day. Amongst the rest of the Articles objected against them were, that they misliked the Sacrifice of the Masse, & the Sacrament of the Altar, refusing to come to their Parish Church to hear Masse, and that they did expressly say that in the Sacrament of the Altar is not the very body & blood of our Saviour Christ, really, substantially & truly, and hath affirmed expressly that the Masse is idolatry and abomination, and that in the Sacrament of the Altar there is none other substance but only materiall bread & materiall wine, which are tokens of Christs body and blood, and that the substance of Christs body and blood is no wayes in the Sacrament of the Altar, &c. As for the first of these seven, to wit, Thomas Whittle Minister upon perswasion and counsell recanted, & subscribed a Bill of submission to renounce all errors and heresies against the Sacrament of the Altar, &c. And I do protest and declare by these presents that I do both maintain, observe, and keep in all points the Catholick faith and belief

of Christs Church, according as this Church of England being a member of this Catholick Church doth now profess and keep, and in no wayes to swerve, decline, or go from the said faith, during my naturall life, submitting my self fully and wholly to you reverend Father, my said ordinary in all things concerning my reformation & amendement at all times. Now when he had thus done, he was troubled in his mind and conscience for forsaking the crosse of Christ and had no rest till he obtained again the submission he had subscribed, which having gotten he was very glade and returned again, and with great constancy and fortitude stood to the defence of Christs doctrine to the fire against the Papists. Five other Martyrs in Canterbury, four Women, and one Man at two stakes and one fire altogether burned, who when the fire was flamming about their ears, did sing Psalms. Where at the good knight Sir John Norton, being there present weeped bitterly at the sight thereof.

The Martyrdome of THOMAS CRANMER ArchBishop of Canterbury.

THe Martyrdom of the reverent Pastor and Prelate Thomas Cranmer Archbishop of Canterbury, who was burned at Oxford under Queen Marie, for the confession of Christs true Doctrine, he was a gentleman born of good parentage, he attained to great knowledge & learning, & was reader of Divinity lecture in the College of Cambridge, and was in such special estimation and reputation with the whole Universitie, that being Doctor of Divinity, hee was commonly appointed one of the heads (which are two or three of the chiefest learned men) to examine such as yearly professe in comencement, either Batchelors or Doctors of Divinity, by whose approbation the whole Universitie licenseth them to proceed unto their degree, and again by whose disallowance the Universitie also rejecteth them for a time to proceed until they be better furnished with more knowledge. When the great and weighty cause of King Henry the eight by

divorce with the Lady Kathren Dowager of Spain came into question, which being many wayes by the space of two or three years amongst the Canonists, Civilians & other learned men diverſly diſputed & debated, at what time Cardinal Campeius & Cardinal Velſey being in commiſſion from the Pope to hear & determine that great cauſe in controverſity between the King and the Queen his pretended wife, dalied and delayed all the Summer time, hearing the ſaid cauſe in controverſie debated, & the little minding to proceed to ſentence giving, took occaſion to finiſh their commiſſion, and not further to determine therein. So on a night two Doctors of the kings ſide, and Doctor Cranmer being lodged in one houſe, and as they were at ſupper, they conferred with Doctor Cranmer concerning the kings cauſe, and asking his judgement, he anſwered that in his opinion they made more adoe in proſecuting the law eccleſiaſtical then needed. It were better I ſuppoſe quoth Doctor Cranmer that the queſtion whether a man may marry his brothers wife or no, were decided and diſcuſſed by the Divines, and by the authority of the word of God, whereby the conſcience of the Prince may be better ſatisfied and quieted, then thus from year to year by fruſtratory delayes to prolong the time, leaving the very truth of the matter unboulted out by the word of God, and this may be done as well in England in the Univerſities here, as at Rome, or elſe where in any forraign nation. When Doctor Cranmer had thus ended his Tale, the other two well liked of his devise: The king hearing of this advise of Cranmers, cauſed in all haſte to ſend for him, I perceive ſaid the King, I perceive that that man hath the Sow by the right ear. And if I had known of this devise two years ago, it had been in my way a great piece of money, & had alſo red me out of much diſquietneſſe, he comes to the King and after conference between the King & him, he layes a charge upon him to ſearch the Scripture in the cauſe of his divorce, & to write his mind therein, ſo he went about the buſineſſe, and incontinent wrote his mind concerning the King's

question, adding to the same besides the authority of the Scriptures, of General Counsels, and of ancient writers also, his opinion which was this, that the Bishop of Rome had no such authority as whereby he might dispense with the word of God & the Scripture. When Doctor Cranmer had made this book, & committed it to the King, the King said to him, will ye abide by this that yee have here written before the B. of Rome, that will I do by Gods grace quoth Doctor Cranmer, if your Majesty do send me thither: Marie quoth the King, I will send you even to him in a sure Ambassage. And this by means of Doctor Cranmers handling of this matter with the King, not only certain learned men were sent abroad to the most part of the Universities in Christendom to dispute the question, but also the same being by commission disputed by the Divines in both the Universities in Cambrige and Oxford, It was there concluded that no such Matrimony was by the word of God lawfull. Whereupon a solemne Ambassage was then prepared & sent to the B. of Rome, wherein went the Earle of Wiltshire, Doctor Cranmer and other Doctors. And when the time came that they shuld come before the B. of Rome to declare the cause of their Ambassage, the B. sitting on high in his cloath of Estate & in his rich apparel, with his Sandals on his feet, offering as it were his foot to be kissed of the Ambassadours, the Earle of Wiltshire disdaining thereat, stood still & made no countenance thereunto, so that all the rest keept them from that idolatry, howbeit one thing is not here to be omitted as a Prognostikat of our separation from the seat of Rome, which then chanced by a Spaniel of the Earle of Wiltshire, for he having there a great Spaniel which came out of England with him, stood directly between the Earle & the B. of Rome, when the said B. had advanced forth his foot to be kissed, now whether the Spaniel perceived the B. foot of another mater than it ought to be & so taking it to be some kind of repast, or whether it was the will of God to shew some token by the Dog unto the B. of his inordinate pride, that his foot were more me-

be bitten of dogs then killed of christian men, the Spa-
niel I say when the B. extended his foot to be killed, no
man regarding the same, straightwaies (as though hee
had been of purpose appointed thereunto) went directly
to the Popes foot, & not only killed the same unmanner-
ly, but as fame plainly reported & affirmed took fast with
his mouth the great toe of the Pope, so that in haste hee
pulled in his glorious feet from the Spaniel, whereat one
man smileing in their sleeves, what they thought God
knoweth. But in in fine the Pontificall B. after that,
sought no more at that present for killing his feet, but
without any ceremony gave ear to the Ambassadors
what they had to say. Who entring there before the B.
offered on the Kings behalf to be defended that no man
by Divine could or ought to Marrie his Brothers wife, &
that the B. of Rome by no means ought to dispense to the
contrary. Diverse promises were made, & sundry dayes
appointed wherein the question shuld have been disputed,
but when one part was ready to answer, no man there
appeared to dispute in that behalf. So in the end the B.
making to our Ambassadors good countenance and gra-
unting Doctor Cranmer with the office of the penitenti-
ship, dismissed them undisputed withal, the Ambassa-
dors returned, but Cranmer went forward in his Ambas-
sage to the Emperor, & there to answer such learned men
as the Emperors Counsell as would or could say any
thing to the contrary part, &c.

At this time B. Warhame then Archbishop of Canterbury
departed this transitory life, whereby that dignity then
lying in the gift and disposition of the King was given
to Cranmer as worthy for his travel of such a promoti-
on. He proved a notable B. being indued with all these
qualities that the Apostle requires in a Bishop. He had
many enemies in King Henries time, but the King held
his hand up. In Queen Maries time he is put to great trouble
for his Religion, he is imprisoned and kept long in pri-
son and brought out to his examination & tryall sundrie
times, he is degraded from his office, and condemned.

The

The Doctors and Divines of Oxford busied themselves all that ever they could about Mr. Cranmer to have him recant, allaying by all crafty practices & allurements they might devise, to bring their purpose to passe, he at last overcome with their perswasions, whether through their importunity, or by his own imbecillity, or of what mind I cannot tell, the recantation is drawn up and subscribed by him, the Doctors & Prelats without delay caused the same to be imprinted and set abroad in all mens hands: this made the Papists greatly to rejoice; all this while Cranmer was in no certain assurance of his life, although the same was faithfully promised to him by the Doctors. The Queen having now gotten a time to revenge her old grief, received his recantation very gladly, but of her purpose to put him to death she would nothing relent. The Queen appoints Doctor Cole to make his Funeral Sermon before his death. At the day of his execution he makes his Sermon at St. Maries Church in Oxford, there was a Stage set up over against the Pulpit of a mean height from the ground, where Cranmer had his standing, waiting untill Cole made him ready to his Sermon. The lamentable case and sight of that man gave a sorrowfull spectacle to all christian eyes that beheld him, he that late was Archbishop, Metropolitane, and Primate of England, & the Kings privie Counsellour being now in base and ragged Gown, and ill favouredly clouthed with an old square Cap, exposed to the contempt of all men. admonish men not only of his own calamity, but also our state and fortune, wherein he declared against himself that being a traitor he had dissolved the lawfull Matrimony betweene the King her father and mother, bellied the driving out of the Popes authority while he was Metropolitane, that he had been an heretick, &c. Besides these, there were other full & weighty causes which he kept to the Queen and Counsel, which was not meet at that time to be opened to the common people, &c. He encourageth him to take his death patiently by many places of Scripture. Doctor Cole rejoyced in his conversion.

that lasted not long. After the Sermon Cranmer was required to declare his faith, he declared the true confession of his faith without all colour or dissembling, for now is no time to dissemble, whatsoever I have said or written in time past; first, I believe in God the Father Almighty maker of Heaven and Earth, &c. And now I come to the great thing that so much troubleth my conscience more then any thing that ever I did or said in my whole life, that is the setting abroad of a writing contrary to the truth, which here now I renounce & refuse, as things written with my hand contrary to the truth, which I thought in my heart, & written for fear of death, & to save my life if it might be, &c. And forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore, for may I come to the fire, it shall be first burned. And as for the Pope, I refuse him, as Christs enemy, and Antichrist, with all his false Doctrine. And as for the Sacrament, I believe as I have taught in my Book against the B. of Winchester, the which my Book teacheth so true a Doctrine of the Sacrament, that it shall stand at the last day before the Judgement of God, where the Papisticall Doctrine contrary thereto shall be ashamed to shew her face. Here the standers by were all ashamed, marvelled, were amazed, did look one upon another, whose expectation he had so notably deceived. Some began to admonish him of his recantation, and to accuse him of falshood; briefly, it was a world, the Doctor beguiled of so great an hope. I think there was never cruelty more notably or better in them deluded & deceived, for it is not to be doubted but they looked for a glorious victory, & a perpetual triumph by this mans recantation. So the Papists were in a great chafe against him, he is plucked down from the Stage by Friers & Papists for the true confession of his faith, he is led to the fire, where he is brought to the fire, he putteth his right hand which subscribed, first in the fire, which he held so stedfast and immoveable (saving that once with the same hand he wiped his face) that all men might see his hand burned before

his

his body was touched, his body did so abide the burning of the flame with such constancy & stedfastnes, that standing alwayes in one place, without moving of his body, he seemed to move no more then the Stake to which he was bound, his eyes were lifted up unto heaven, & oftentimes he repeated his unworthy right hand so long as his voice would suffer him, & using oft the words of Stephen, Lord Jesus receive my spirit, in the greatnesse of the flamme he gave up the Ghost.

At this time in Suffolk at Ipswich Agnes Potten and John Trunchfield were burnt for affirming that in the Sacrament was the memoriall only of Christs death & passion, for, said they, Jesus Christ is ascended up into heaven, and is on the right hand of God the Father, according to the Scriptures, & not in the Sacrament as he was born of the Virgin Mary, for this they were burned, which they constantly suffered, which was to be wondered at, who being so simple women so manfully stood to the confession & testimony of Gods word and verity. The burning of Agnes Potten was revealed to her before in her sleep, for being asleep in her bed, saw a bright burning fire right up as a Post, & on the side of the fire she thought there stood a number of Queen Maries friends looking on. Then being awaked, she seemed to muse with her self whether her fire should burn bright or no, and indeed her suffering was not far unlike to her dream.

Hugh Laverock Painter, an old lame man of fifty eight years, John Apprice a blind man, Martyrs, were burned at Stratford the Bow. In this discourse of this parcel or part of History, I know not whether more to marvell at the great & unsearchable mercies of God (with whom there is no respect in degrees of persons, but he chooseth as well the poor, lame, & blind, as the rich, mighty, and healthfull, to set forth his glory) or else to note the unreasonable or rather the unnaturall doings of these unmerciful Catholicks (I mean B. Boner & his complices) in whom was so little favour or mercy to all sorts & kinds of men, that also they spared neither impotent age, neither lame nor

blind

nd, as may well appear by these poor creatures. They
er their tryall and examination by B. Boner, were con-
nned & delivered unto the civill power to be burnt. At
ir death the old lame man casting away his Couch, &
mforting the blind man his fellow Martyr, said unto
n, be of good comfort my brother, for my Lord of Lon-
is our good Physitian, he will heal us both shortly, thee
thy blindnesse, & me of my lamenesse; & so patiently
ese two good Saints of God together suffered.

After the burning of this lame and blind man were
ought to the fire at Smithfield a widow and three maids,
ey constantly suffered for the cause of Christ. There was
so about this time a blind boy named Thomas Drowrie put to
ath at Glocester, in his examination besides Doct. Williams
en Chancellor of Glocester, amongst other Articles, he
ged the Article of Transubstantiation, saying, dost thou
t believe that after the words of Consecratian spoken
y the Priest, there remaineth the very real body of Christ
the Sacrament of the Altar, the blind Boy answered,
at I do not. Then said he, then thou art an Heretick,
d shall be burned, but who hath taught thee this heresie;
e Master Chancellor, when and where did I teach so,
hen ye preached, naming the day a Sermon to all men,
s well as to me, upon the Sacrament: Ye said, the Sa-
rament was to be received spiritually by faith, and not
rnally and really, as the Papists have therefore taught.
hen said the Chancellor, do as I have done, & thou shalt
ive, as I do & escape burning. Then said the Boy though
e can so easily dispense with your self, & mock with God,
e world, and your conscience; yet will I not so do, then
id the Chancellor, God have mercy upon thee, for I will
ad the condemnatorie sentence against thee, Gods will
e done, said he. The Register being herewith some-
hat moved, stood up, and said to the Chancellor, Fye for
me man, will ye read the sentence against him & con-
mn your self: away, away, & substitute some other to
ive sentence and judgement. No, said the Chancellor
the Register, I will obey the Law, & give sentence my
lf according to mine office; and so he read the sentence

condemnatory against the Boy (with an unhappy tongue and more an unhappy conscience) delivering him over to the Secular power. So he was brought to the fire burnt: who constantly suffered for the defence of the truth.

There were burned at one fire at Stratford the Bow, London, eleven men & women, whose dwellings were in sundry places in Essex, the eleven men were tied to the Stakes, & the two women set in the midst without a Stake, & so were all burnt with such love to each other, constancy in our Saviour Christ, that it made all the beholders to marvel. The Sheriff that attended upon them came to the one part, and told them that the other had recanted, & their lives therefore should be saved, willing & exhorting them to do the like, and not to cast away themselves. Unto whom they answered, that their faith was not builded upon man, but on Christ crucified. Then the Sheriff perceiving no good to be done with them, went to the other part, and said (like a liar) the like to them, that they whom he had been with before had recanted, & therefore not suffer death, counselling them to do the like, and not wilfully to kill themselves, but to play the wise men, &c. Unto whom they answered as their brethren had done before, that their faith was not builded on man, but on Christ and his sure word.

The Martyrdome of a learned & vertuous young man called Julius Palmer, some time Fellow of the Magdalen College in Oxford burned at Newberrie. This young man in King Edwards dayes when the Gospel was preached professed was a Papist within the University of Oxford, and so obstinat that he did utterly abhorre all godly preacher & sincere preaching, and almost of all them, with whom he lived, was therefore likewise abhorred, and (as I may say) pointed at with the finger, yet did after in Queen Maries time when the Gospel was surpressed, & the Papists set up, suffer most cruel death, so the Lord does call whom & whom it pleases him, according to his good will & pleasure, and animates & strengthens them to give their li

his cause. When Palmer came to the fire and two other
h him, they fell all three to the ground, and Palmer with
udible voice pronounced the 31 Psalm, but the other
o made their prayers secretly to Almighty God. And
Palmer began to arise there came behind him two popish
iests, exhorting him yet to recant and save his soul. Pal-
answered and said, away, away, tempt me no longer,
ay I say from mee all ye that work iniquity, for the
d hath heard the voice of my tears, & so forthwith they
off their rayment & went to the Stake & kissed it, and
en they were bound to the Post, Palmer said, good peo-
pray for us, that we may persevere unto the end, and
Christs sake beware of Popish teachers, for they de-
ive you. As he spake this, a servant of one of the Wat-
threw a Faggot at his face, that the blood gushed out
diverse places, for the which fact the Sheriff reviled
m, calling him cruel tormenter, & with his walking
e brake his head that the blood ran about his ears.
d when the fire was kindled & began to take hold upon
ir bodies, they lift their hands towards heaven and
etly & chearfully, as though they had felt no smart,
y cried, Lord Jesu strengthen us, Lord Jesu assist us,
rd Jesu receive our souls. And so they continued with-
any struggling, holding up their hands, and knocking
ir hearts, and called upon Jesu until they had en-
their mortal lives. Among other things this is also
be noted that after their three heads by force of the ra-
ing & devouring flammes of fire, were fallen together
a plump or cluster which was marvelous to behold, &
at they all were judged already to have given up
ghost, suddenly Palmer as a man awaked out of sleep,
oved his tongue and jaws, & was heard to pronounce
is word, Jesu. So being resolved into ashes, he yelded
God as joyfull a soul (confirmed with the sweet promi
of Christ) as any one that ever was called before to
ter for his blessed Name.

The Martyrdome of three women, with a young in-
nt burned, to wit, the mother, her two daughters, & the

child,

child, in the Isle of Garnsey, for Christs true Religion, t
year of our Lord 1556. Among all the Martyrdomes
this Book rehearsed, there is none almost either in cru
ty to be compared, or so far off from all compassion a
sense of humanity, as this mercilesse fact of the Papi
done upon these women; their challenge was for not co
ing to the Church. Upon rash information given bef
their cause was tried, was condemned, & ordained to
burnt for Heretickes, & notwithstanding that these th
women were willing to be conformed to the Queens
dinances, were condemned; they made their appeal to t
Quen, but could not be heard. One of the women b
ing great with child, by the vehemency of the flame, t
infant being a faire man child, fell into the fire, & eftsoon
being taken out of the fire by one standing by, & was la
upon the grasse, then was the child had to the Provest,
from him to the Bayliff, who gave censure that it shou
be carried back again, & cast into the fire, and so was t
child burnt; a mercilesse & barbarous fact. Such was t
bloody rage of persecution at this time, that spared n
ther man nor woman, child, wife, nor maid, lame, blin
nor cræple.

The Martyrdome of Joan Wast, a blind woman from b
birth, in the Town of Derbie, about the age of 22. year
burnt. In her examination before the B. & Doctor Dra
cot, and being asked sundry questions of them, & if she b
lieved these things, answered, she believed as the holy
Scriptures taught her, & according to that she had hea
preached unto her by diverse learned men, whereof som
suffered imprisonment, & other some suffered death for t
same Doctrine, among whom she named, beside othe
Doctor Taylor, whom she said took on his consctence, th
that Doctrine was true, & asked of them if they would
so in like case for their Doctrine, which if they did not, s
desired them for Gods sake not to trouble her, being
blind, poor and unlearned woman, with any further tal
saying (by Gods assistance) that she was ready to yel
up her life in that faith, in such sort as they should n

int; for all this she is condemned & given over to the
cular power to be burnt. Doctor Draicot being appointed
preach at her execution, the blind woman being
ought to the Church, and set before the Pulpit, where
e Doctor entering the Sermon, he railed mightily a-
inst this poor blind woman, saying to the people that
e was condemned for denying the blessed Sacrament
the Altar to be the very body & blood of Christ, really
nd substantially, & was thereby cut off from the body of
e Catholick Church, & said that she was not only blind
the bodily eyes, but also blind in the eyes of her soul.
nd he said that as her body should be presently consum-
with materiall fire, so her soul should be burned in hell
ith everlasting fire, assone as it should be separated from
e body, & there to remain world without end. And said
at it was not lawfull for the people to pray for her. And
hereafter she was taken to the fire, which she constantly
ndured, praying to the Lord to have mercy upon her.

Follows a pitifull Story concerning the unmercifull
ndling of William Dangerfield, and Joan his wife, being in
ild-bed taken out of her house, with her sucking infant
f fourteen dayes old, and laid in the common Jayle, a-
ongst theeves and robbers. There was in Glocester, in
e Parosh of Wotton, not far from Bristow, one Dangerfield,
right honest & godly poor man, who by his wife had nine
ildren, & she now lying in child-bed of the tenth. This
illiam after he had been abroad from his house a certain
ace for fear of persecution, hearing that his wife was
ought to bed, repaired home to visite her, as natural du-
required, & to see his children, she being now delivered
ur dayes before. The return of this man was not so
on known to some of his unkind & uncharitable neigh-
urs, but they incensed with the spirit of Papistry, eft-
ones beset the house about, and there took the said Wil-
m, & carried him to prison, and so at length was brought
the Bishop, being then Doctor Brooks, in whose cruell
ndling he remained a certain space so long till his legs
ere almost fretted off with irons. After the apprehen-

sion

ſon of the husband, the wife likewiſe was taken with her young born child, being but fourteen dayes of her childbed, & carried into the common Jayle, and there placed among theeves & murtherers, where both ſhe and her poor innocent found ſo ſmall charity among the Catholike men, that ſhe could never come to any fire, but was driven to warm the cloathes that ſhe ſhould put about the child in her boſome. In the mean ſeaſon while they lay thus incloſed in ſeverall priſons, the husband & the wife, the B. practiſes with the man, & made him believe falſly that his wife had recanted, & ſo perſwaded him likewiſe to recant, and ſo ſubtilly drew out a form of recantation, and ſo likewiſe promiſed to recant, he being permitted to go to his wife, he ſhewed this to her, whereat ſhee was wonderfully grieved, and lamented the fall of her husband, and he lamented his promiſe made to the B. and to make his prayer to the Almighty God, and ſo departed he home to his houſe, whereby the way he took his death, and ſhortly after departed. After this Joan his wife continued ſtill in priſon with her little Infant, till at length alſo the child being ſtarved for cold & famine, was ſent away when it was paſt all remedy, & ſo ſhortly after died, and not long after the mother alſo followed, beſides the old woman which was Mother of the husband of the age of 80. years and upward, who being left in the houſe after their appehenſion for lack of comfort there periſhed alſo, what became of their nine children it is uncertain.

There were five famiſhed at Canterbury Caſtle by the unmercifull tyranny of the Papiſts.

There were at this time fifteen Martyrs & confeſſors together priſoned in the Caſtle of Canterbury, of which number not one eſcaped with their life, but either were burned or elſe famiſhed in priſon. In the fifth year of Queen Marie there is an viſitation commanded to be holden by the Cardinall at the Univerſity of Cambridge & Oxford for reformation of Religion, & any abuſes and diſorders that were there; many Biſhops and Doctors with great pomp and ſolemnity were convened there,

among

ong other things done there, they enter in proceſſe a
nſt Martin Bucer, and Paulus Phagius for hereſie, who were
o dead and buried long ago, they are condemned for he-
ſie, they are taken up, and their bones and bookes bur-
. When the country people ſaw this, Men led to ere-
ion that were dead before, partly deteſted & abhorred
extream cruelty of the Commiſſioners toward the
en Carcaſſes, and partly laughed at their folly in ma-
g ſuch preparation for their burning, for what needeth
weapon ſaid they, as though they were afraid that the
d bodies which felt them not, would do them ſome
m, or to what purpoſe ſerveth that chain wherewith
y are tyed, ſince they might bee burnt looſe without
y perill, for it was not to bee feared that they would
away. And not only digged they up Peter Martyes
es and burnt them, but ſuch was the deſpitefull hand-
g and madneſſe of the Papiſts towards his wife at Ox-
that they took her out of her grave, at the comande-
nt of Cardinal Pool, and after buried her in a dunghill,
they could not prove her to be an Heretick to burn
, but in the time of Queen Elizabeth ſhe was taken out
that unclean & diſhoneſt place where ſhe lay, and ſo-
nly in the face of the whole Town to bury her again
more decent and honeſt monument.

After this there is a bloody commiſſion given forth by
ng Philip and Queen Mary to perſecute the poor mem-
s of Chriſt: There were many apprehended, & at one
e 22. priſoners were ſent up together for Gods word
London from Colcheſter, all whom bloody Boner B. of Lon-
was minded to have executed, but by perſwaſion of
Cardinal he was ſtayed. This Cardinal was a papiſt,
no bloody papiſt, alwayes for fear of ſtir among the
ple to ſee ſo many execute at once, upon a reaſonable
miſſion were ſent away again, yet the rage of the per-
ution ceaſed not, ſo that ſometime ten at once, ſome-
e ſeven, ſometimes five were executed and burnt in
hfield, and ſome in other parts of the Countrey.

certain woman being condemned of the Biſhop to be

burnt at Canterbury, had two children named Patience & Charity, who then said to the B. that if he would need have her, she trusted that he would take & keep Patience and Charity, meaning her two children. Nay quoth the Bishop the faith of my body I will meddle with none of them both, for the B. will neither keep patience nor charity.

At Colchester there were three men & three women burned in the forenoon, besides four other burned at afternoon. These that were put to the fire before noon they clapped their hands for joy in the fire, that the flanders by which were very many, cryed generally all almost, the Lord strengthen them, the Lord comfort them, the Lord put his mercies upon them, with such like words as were wonderfull to hear, thus yeelded they up their souls & bodies into the Lords hands for the testimony of his truth.

Cicely Ormes was burnt at Norwich, she was a very simple woman, but yet zealous in the Lords cause, she did a twelve month before she was taken, recant, but never after was she quiet in conscience untill she was utterly driven from all their Popery, between the time she recanted & that she was taken, she had gotten a letter made to give the Chancellor, to let him know that she repented her recantation from the bottome of her heart, & would never do the like again whilst she lived, but before she exhibited her bill, she was taken & sent to prison, and going to execution, she said unto the people, I would ye should not think of me that I believe to be saved in that I offer my self here unto the death for the Lords cause, but I believe to be saved by the death of Christs passion, and that my death is & shall be a witnesse of my faith unto you all here present. Good people, as many of you as believe as I believe, pray for me. Note well this saying of her. Then she came to the Stake & kissed it, and said, welcome the sweet crosse of Christ, & so gave her self to be bound thereto. After the Tormenters had kindled the fire about her, she said, my soul doth magnifie the Lord, & my spirit rejoiceth in God my Saviour. And in so saying, she folded her hands together, right against her breast, resting

&

ad & eyes upward, and so stood heaving up her hands by
ttle & little, till the very sinews of her arms brast asun-
r, & then they fell, but she yeelded her life unto the Lord,
d quietly as she had been in a slumber, or as one feeling
pain. So wonderfully did the Lord work with her,
s name therefore be praised for evermore. Amen.

In this furious time of persecution was burned John
ough Minister, he was born in Scotland: At the age of 17
ars he entred into the order of the black Friers at Ster-
g, where he remained the space of 16. years, untill such
me as the Lord Hamiltoun, Earle of Arrane, & Governour
the Realm of Scotland, casting a favour unto him, did sue
to the Archbishop of St. Andrews, to have him out of
s professed order, that as a Secular Priest he might
ve him for his Chaplaine. At which request the Arch-
hop caused the Provincial of that house, having there-
authority to dispense with him for his habit and order.
his sute being thus by the Earle obtained, the said Rough
mained in his service one whole year, during which
me it pleased God to open his eyes, & to give him some
owledge, & thereupon was by the said Governour sent
preach in the freedom of Air, where he continued four
ars, & then after the death of the Cardinal he was ap-
inted to abide at St. Andrews, & there he had assigned
to him a yearly pension of twenty pound from King
nry the eight King of England; howbeit at last weying
th himself his own danger, & also abhorring with him-
f the idolatry and superstition of his countrey, & hear-
g of the freedome of the Gospel within the Realm of
gland, he went to England in K. Edwards time, & there was
eferred by the Duke of Somerset as a Preacher to serve
Carlill, & other places, but in the beginning of the raign
Queen Mary, he fled with his wife into Friesland, there la-
uring truly for his living, in knitting of Capes, Hose, &
h like things, till about the end of the moneth of Octo-
last before his death: At which time lacking yarn, &
er necessarie provision for the maintenar[illegible] his oc-
pation, he came over again into England he [illegible] ovide

 for

for the same, he joyneth himself to the Congregation at London, & was there Minister, and thereafter he was betrayed & apprehended, and sent to Newgate, he is brought to his examination before Boner. After his examination he is condemned as an Heretick & degraded, efteeming him from all benefits and privileges of their Church, and committed his body to the Secular power. Touching him two things may be noted, first, he being in the North Countrey in the dayes of King Edward the sixth, was the mean to save Doctor Watsons life, who in Queen Maries time was Bishop of Lincoln, for a Sermon that he made there. The said Watson after that, in the said dayes of Queen Mary, being with Boner at the examination of the said Mr. Rough, to requite the good turn in saving his life decreed him there to be a pernicious Heretick, who did more hurt in the North parts, then an hundred besides of his opinion. Unto whom Mr. Rough said again, Why Sir, Is this the reward that I have for saving your life when ye preached erroneous Doctrine in the dayes of K. Edward the sixth. 2. Being before Boner, among other talk, he affirmed that he had been twise at Rome, & there had seen plainly with his eyes which he many times heard of before, namely, that the Pope was the very Antichrist, for there he saw him carried on mens shoulders, & the false named Sacrament born before him, yet was there more reverence given unto him, then unto that which they counted to be their God. When Boner heard this rising up, & making as though he would have torn his garments, hast thou (said he) been at Rome, & seen our holy Father the Pope, & dost thou blaspheme him. After this spake and with that flying upon him, he plucked off a piece of his beard, and after making speedy haste to his death, he burnt him half an hour before six of the clock in the morning, because the day (belike) should not be far spent before he had done a mischievous deed. Another note concerning John Rough is this, being at the burning of Austo Smithfield, & returning homeward again, met with one Farrar a Merchant of Hallifax, who asked him where he

ten, unto whom he answered, I have been (saith he) where I would not for one of mine eyes but I had been. Where have you been said Mr. Farrar? Forsooth saith he, learn the way, & so he told him he had been at the burning of Austo, where shortly after he was burned himself. It is also John Rough had a vision of his trouble before his death, the fryday before he suffered, he had a dream in his sleep, the matter was this, he thought in his dream that he was carried forcibly to the Bishop, & that the Bishop plucked off his beard, & cast it into the fire, saying these words, now I may say that I have had a piece of an Heretick burned in my house, and so accordingly it came to passe.

Richard Gibson being brought out of prison unto his final examination. Here is to be noted that Mr. Gibson being very big & tall man, of a personable & heroical stature, was sent for of Boner by a little & short person, a promoter, & Robin Papist, called Robin Caley, if it were not he himself. This Robin Caley having the conducting of the said Gentleman from the Poultrie, would needs hale him through Cheapside, the Gentleman desiring him to turn some other way, but the more the Gentleman entreated, the more fierce was the silly Jack upon him, & drawing and holding him by the arm, would needs hale him through the high street, that all the world might see what he could do in his office. Mr. Gibson desirous to be led without holding, willed & entreated him to let his arm loose, he would go quietly of his own accord with him whither he would, only craving that he might go by him freely without noting of the people. The lawless & impotent miser the Promoter hearing this, nay, saith he, thou shalt not escape me, so come on thy wayes, thou shalt not choose but come, & so reaching at his arm would needs drag him to the B. The Gentleman content to go, yet loath to be noted in the streets, gently requested again & again that refraining his hold he would suffer him to go of his own free & voluntary will, he should not need to fear him, for he would not start from him. To whom the ravenous lok-

ing upon his face, come on thy way, saith he, I will hold thee fast spite of thy beard, & whether thou wilt or no. Mr. Gibson seeing & beholding the intollerable praging of the wretched miser, & moved therewith not a little, could bear no longer, but said, wilt thou not, said he, and added moreover, bitterly looking down towards him, that if he did not incontinently pluck away his hand (and so stay withall) he would immediatly wring his neck from his body, whereupon Robin Papist the Promotor was fain to pluck away his hold, and so proceeded they to the Sh[illegible]

Next after the Martyrdome of Mr. Rough Minister of the Congregation, succeeded in like Martyrdome the Deacon also of the said godly company or Congregation in London, named Cuthbert Simson, being committed to the fire. This Cuthbert Simson was a man of a faithfull and zealous heart to Christ & his true flock, insomuch that he never ceased labouring & studying most earnestly, not only how to preserve them without corruption of the Popish religion, but also his care was ever vigilant how to keep them together without perill or danger of persecution, &c. And as Mr. Rough had a vision of himself touching his afflictions, so had he of this Deacon, for he dreamed that he saw two of the Guard leading Cuthbert Simson Deacon of the said Congregation, & that he had the book about him, wherein were written the names of them all who were of the Congregation, whereupon being sore troubled & awaked, & called his wife to strike light, for I am much troubled with my brother Cuthbert this night, and giving himself to read upon his book a while, he fell asleep again: being asleep, he dreamed the like dream again, awaked therewith, he said to his wife, my brother Cuthbert is gone. And as Mr. Rough was making himself ready to go to Cuthbert to see how he did, in the mean time the said Cuthbert came in with the book concerning the names & accounts of the Congregation, to whom he said he was sore troubled with him all night, and declared to him his dream. After he had so done he willed him to lay the book from him, & so carry it no more about him.

hich Cuthbert answered he would not so, for dreams he
id were but fantasies, & not to be credited. Then Mr.
ough straitly charged him in the Name of the Lord to
it, and so he left the book behind him. The next night
llowing he had a dream of his afflictions, Simson is appre-
nded & sent to the Tower of London by the Counsel. And
ing there commanded to tell whom I did will to come
the English service, he answered he would tell nothing,
hereupon he was set in a rack of iron the space of three
urs, then they asked him if he would tell them: he an-
wered as before, then he was losed, & carried to his lodg-
g again. On the Sunday after he was brought into
same place again before the Leivtenant and the Re-
ver of London, & being examined, he answered as he said
fore, then the Leivtenant did swear by God he should
ll, then they bind his two fingers together, & put a small
row betwixt them, & drew it through so fast that the
od followed, & the arrow brake. Then they racked
m twise, but he would not confesse. Now as touching
s Cuthbert Simson, this further is to be noted, that Bonner
his Consistory, speaking of Cuthbert Simson, gave this te-
mony of him there to the people, saying, ye see this man
ith he) what a personable man he is, & after he had thus
mmended his person, added moreover; And as concer-
ng his patience, I say unto you, if he were not an Here-
k, he is a man of the greatest patience that ever yet
me before me, for I tell you, he hes been thrise racked
on one day in the Tower, also in my house he hath felt
me sorrow, & yet I never see his patience broken, &c. It
thought & said of some that that arrow which was gra-
betwixt his fingers being tyed together, was not in
Tower, but in the B. Hall, he is condemned & burnt
Smithfield, and two other with him. The day before this
son was condemned, he being in the Stocks, Cloney his
per cometh in with the keyes about nine of the clock
night, after his usuall manner to view his prison, and
whether all were present, when he espied the said Cuth-
to ly there, departed again, locking the doors after
him,

him; within two hours after, about eleven of the clock toward midnight, the said Cuthbert, whether being in slumber, or being awake, I cannot say, heard one coming in, first opening the outward door, then the second, afterward the third door, & so looking in to the said Cuthbert, having no Candle or Torch that he could see, but giving brightnesse & light most comfortable and joyful to his heart, saying Ha unto him, & departed again: who it was he could not tell, neither I dare define, this that he said himself, he declared four or five times to the said Mr. Austen, & to others, at the sight whereof he received such joy full comfort, that he also expressed no little solace in telling and declaring the same.

Roger Holland in his examination by B. Boner, prophesied thus, this I dare be bold in God to speak, which by the Spirit I am moved to say, that God will shorten your hand of cruelty, that for a time ye shall not molest his Church. And this shall ye in short time well perceive, for after this day in this place shall there not be any one put to the tryal of fire and fagot. And after that day there was never one that suffered in Smithfield for the testimony of the Gospel. So Roger Holland was the last that suffered in Smithfield. This Boner was a bloody persecutor, for in the space of three years he put three hundred to death. The last that suffered in Queen Maries time were five at Canterbury burned about six dayes before the death of Queen Mary. Their godly Martyrs in their prayers which they made before their martyrdome, desired God that their blood might be the last that should be shed, and so it was.

Many were delivered by Gods providence from the fire in Queen Maries time, amongst others the Duchess of Suffolk with her husband were preserved, and fled out of the Countrey.

Great were the troubles of Lady Elizabeth in Queen Maries time her sister, being falsly suspect of Sir Thomas Wyats rising, was sent for by the Queen with great troops of bands, being armed men, as the greatest traitor in the world

world. And as at that time she was sick and not able to travel, & yet notwithstanding they brought her to London, and not seeing the Queen she was clapped into prison in the Tower. And again tossed from thence from house to house, from prison to prison, at length also prisoner in her own house, & guarded with a sort of cut-throats, & was continually in fear and danger of her life. Stephen Gardiner B. of Winchester & Chancellor, was a great foe unto her, & sundry conspired against her, to take her life, but God graciously delivered her out of their hands, especially out of the hands of the B. of Winchester. Being in prison at Woodstock in the hands of her enemies, hearing upon a time a certain milk-maid singing pleasantly, wished her self to be a milk-maid as she was, saying, that her case was better, & life more merry then was hers in that state as she was. At this time died the B. of Winchester, & so by Gods providence Lady Elizabeth was delivered from the snares & plots that by him was laid for her life; three years after the death of Winchester died Queen Mary.

Queen Mary being long sick, died on the 17. day of November, Anno 1558. and the same day she died was Elizabeth proclaimed Queen. As touching the manner of her death, some sayes she died of a Tympany, some by her much sighing before her death, supposed that she died of thought and sorrow. Whereupon the Counsell seeing her sighing, and desirous to know the cause, to the end they might minister the more ready consolation unto her, feared, as they said, that she took that thought for the Kings Majesty her husband, which was gone from her. To whom she answering again, Indeed (said she) that may be one cause, but that is not the greatest wound that pierceth my oppressed mind, but what that was she would not express to them, but afterwards opened the matter now plainly to Mr. Rie, &c. When I am dead & opened, ye shall find Calice lying in my heart; she took thought for the losse of Calice. There was more English blood in Queen Maries time for the space of four years, then ever was in any Kings raign before her, & so her raign was unprosperous

to

to her and to all her Realm in all respects, for she had never good successe in any thing she went about. She raigned only five yeares and five moneths.

The severe punishment of God upon the persecuters of his people, and enemies to his Word, with such also as have been blasphemers, contemners, and mockers of his Religion.

HAving now Queen Mary being dead and gone, I come to them which under her were the chief Ministers & doers in this persecution, the Bishops (I mean) & Priests of the Clergy, to whom Queen Mary gave all the execution of her power, as did Queen Alexandra to the Pharisees after the time of the Machabees, of whom Josephus thus writeth, Ipsa solum nomen Regium ferebat, cæterum omnem Regni potestatem, Pharisæi possidebant, that is, she only retained to her self the name and title of the Kingdome, but all her power she gave to the Pharisees to possesse. &c. Touching which Prelats and Priests here is to be noted in like sort the wonderfull & miraculous providence of Almighty God, which as he abridged the raign of their Queen, so he suffers them not to escape unvisited; First, beginning with Stephen Gardiner the Arch-persecuter of Christs Church, whom he took away about the midst of the Queens Raign, of whose poysoned life & stinking end, for so much as sufficient hath been touched before, I shall not need here to make any new rehearsall thereof.

After him dropped others away also, some before the death of Queen Mary, & some after, as Morgan B. of St. Davids, who sitting upon the condemnation of the blessed Martyr Bishop Farrar, & unjustly usurping his room, not long after was stricken by Gods hand after such a strange sort, that his meat would not go down, but rise & pick up again, sometimes at his mouth, sometimes blown out at his nose, most horrible to behold, and so continued till his death. Where note moreover, when Mr. Leyson being then Sheriff at B. Farrars burning, had fetcht away the Faggots of the said B. from his servants house, into his own

out

von cuſtody, the cattel coming into the Sheriffs ground, iverſe of them would never eat meat, but lay bellowing nd roaring, and ſo died.

Alſo Juſtice Morgan who ſate upon the death of the La- y Jane, and not long after the ſame fell mad, and was be- reft of his wits, and ſo died, having ever in his mouth, Lady Jane, Lady Jane.

Before the death of Queen Mary, died Doctor Dunning that bloody & wretched Chancellor of Norwich, he died ſud- denly. The like ſudden death fell alſo upon Beerie Com- miſſar in Norforlk, four dayes after Queen Maries dayes, he ſuddenly fell down to the ground with a heavy groan, and never ſtirred after. The B. or Suffragan of Dover brake his neck falling down a pair of ſtairs in the Cardinals chamber at Greenwich, as he had received the Cardinals bleſſing.

One John Cowper an Carpenter, an honeſt & godly man, that favoured Religion, and theſe that were religious, had a couple of fair Bullocks, one William Fenning came to him to ſee if he would ſell them, who told him that he would not ſell them, but keep them for his own houſe, then Fen- ning threatned him, & falſly accuſed him of high Treaſon. The words he charged him with were theſe, how he ſhould pray that if God would not take away Queen Mary, that then he would wiſh the devil to take her away, upon this he was taken, & Fenning brought in two falſe witneſſes a- gainſt him, whereupon he was condemned to be hanged, quartered & drawn, leaving his wife and nine children be- hind him, & all their goods taken from them. In the Har- veſt after, one Greenwood that was one of his witneſſes, as he was ſtacking corn, having his health, & fearing no pe- rill, ſuddenly his bowels fell out of his body, & immediat- ly moſt miſerably he died, ſuch was the terrible judgment of God to ſhew his diſpleaſure againſt this bloody act, & to warn the reſt by theſe his judgements to repentance. Doctor Geffrey Chancellor of Salisbury died in the midſt of his buildings. Moreover, as touching this forenamed Chan- cellor, here is to be noted, he had appointed to call before

him

him ninety persons to examine them by Inquisition, but not the goodnesse of the Lord and his providence thus prevented him by death, providing for his poor servants in time.

So the heavy hand of God fell upon B. Thorntown Suffragan of Dover, a bloody persecuter of the Saints of God, upon a Sunday, looking to his men playing at the bowles fell suddenly in a Palsie, & so was had to bed, and being willed to remember God, yea so I do, said he, & my Lord Chancellor too, &c. And now to come from Priests to Lay-men, we have to find in them also no lesse terrible demonstrations of Gods heavy Judgement upon such as have been vexers & persecuters of his people.

And first, of Mr. Woodroff Sheriff used much to rejoice at the death of the poor servants of Christ, and so hard he was in his office, that when Mr. Rogers was in the Cart going toward Smithfield, and in the way his children were brought unto him, the people making a Lane for them to come, the Sheriff threatned to break the Carters head for staying the Cart, but what happened, he was not come out of his office the space of a week, but he was stricken by the sudden hand of God, the one half of his body in such sort that he lay benummed and bedred, not able to move himself, but as he was lifted of others, and so continued in that infirmity the space of seven or eight years, till his dying day.

Barton Baylif of Crowland being instant to have the Mass set up, & threatning the Curat for not saying Mass. Not long after this, the Baylif rode from home upon certain businesses, accompanied with one of his neighbours, and as they came riding together homeward again, a Crow sitting on a Willow Tree took her flight over his head, singing after her wonted note, knave, knave, and withall let fall upon his face, so that her excrements ran from the top of his nose down to his beard. The poysoned scent and savour whereof so noyed his stomack, that he never ceased vomiting untill he came home, wherewith his heart was so sore, & his body so distempered, that for ex-

am ſickneſſe he got him to bed, and ſo lying, he was not
e for the ſtinch in his ſtomack, and painfull vomiting,
receive any relief of meat or drink, but cried out ſtill,
rowfully complaining of the ſtink, and with no ſmall
hs curſing the Crow that poiſoned him. To make
rt, he continued but a few dayes, but with extream
in of vomiting & crying, he deſperatly died without any
ken of repentance of his former life.

As James Abbes Martyr was led by the Sheriff toward
s execution, diverſe poor people ſtod in the way, & ask
their almes, he then having no money to give them, &
ſirous yet to diſtribute ſomething amongſt them, did
ll off all his apparell ſaving his ſhirt, and gave the ſame
mongſt them, to ſome one thing, to ſome another: In
e giving whereof he exhorted them to be ſtrong in the
rd, and as faithfull followers of Chriſt to ſtand ſtedfaſt
nto the truth of the Goſpel, which he through Gods help
ould then in their ſight ſeal and confirm with his blood:
hile he thus occupyed, a ſervant of the Sheriffs going
y, and hearing him, cried out aloud unto them, & blaſphe-
ouſly ſaid, Believe him not good people, he is an Here-
ick, and a mad man out of his wit, believe him not, for it
herſie that he ſaith. But immediatly after the fire
as put to him, ſuch was the fearfull ſtroak of Gods
ſtice upon this blaſphemous railer, that he was there
preſently in the ſight of all the people ſtricken with a
renſie, who in his furious rage & madneſſe caſting off his
hoes, with all the reſt of his cloaths, cryed out unto the
eople, and ſaid, Thus did James Abbes the true ſervant of
od, who is ſaved, but I am damned, and thus ran he
ound about the Town of Burie ſtill crying out that James
bbes was a good man, and ſaved, but he was damned, &c.

Clark, an open enemy to the Goſpel & all godly preach-
rs in K. Edwards dayes, hanged himſelf in the Tower of
ondon.

The great and notable Papiſt called Troling Smith, of
te fell down ſuddenly in the ſtreet & ſo died. Dalie the
romoter was eaten into his body with lice, and ſo died.

Cox,

Cox, an earnest Protestant in K. Edwards dayes, and in Queen Maries time a Papist & a Promoter going well in health to bed, was dead before the morning.

Alexander the Keeper of Newgate, a cruel enemy to those that lay there for Religion, died very miserably, being so swollen that he was more like a monster then a man, and so rotten within, that no man could abide the smel of him. This cruel wretch to hasten the poor Lambs to the slaughter would go to Boner, Storie and others, crying out, rid my prison, I am too much pestered with these Heretiks. John Peter son in Law to this Alexander, an horrible blasphemer of God, & no lesse cruel to the said prisoners, rotted away, & so most miserably died, who commonly when he would affirm any thing, were it true or false, used to say, if it be not true, I pray God I may rot or die: with many moe who felt the stroak of his hand. To adde to these also the stinking death of Edmund Boner, commonly named the bloudy Bishop of London, who not many years ago, in the time and raign of Queen Elizabeth, after he had long feasted and banquetted in Durance at the Marshal-sea, as he wretchedly died in his blind Popery, so as stinkingly and as blindly at midnight was he brought out and buried in the out-side of all the City amongst theeves & murtherers, a place right convenient for such a murtherer, with confusion and derision both of men and children, who trampling upon his grave, well declared how he was hated both of God and man.

I might bring in here many moe, and forrain examples of Kings, Princes, & great men, of the wrath of God that hes pursued them, for persecuting of the Professors of the Gospel, but I content me with these already rehearsed.

After the death of Queen Mary succeeded Lady Elizabeth her sister to the Crown, a godly & religious Princess that brought much joy and happinesse to the Realm by her gracious and peaceable government.

The Queen immediatly at her entry having heard of the diversitie of opinions in certain matters of Religion amongst sundry of her loving subjects, & being very de-

rous

ous to have the same reduced to some godly and christian
ncord by the advise of the Lords and others of the pri-
vy Counsell, as well for the satisfaction of persons doubt-
full, as also for the knowledge of the very truth in cer-
tain matters of difference, to have a convenient chosen
number of the best learned of either part, & to confer to-
gether their opinions & reasons, and thereby to come to
some good and charitable agreement. And so there was
named on the one side nine, and on the other nine. On the
Papists side were named the B. of Winchester, the B. of
Lich, the B. of Chester, the B. of Carlill, the B. of Lincolne,
Doctor Cole, Doctor Harpsfield, Doctor Langdale, Doctor
Chedsey. On the Protestants side, or late banished
Preachers, Doctor Scorie, B. of Chicester, Doct. Cox, Mr.
Whythead. Mr. Grindal, Mr. Horner, Doct. Sands, Mr. Gest, Mr.
Almer, Mr. Juel, who were to confer and reason at West-
minster upon certain questions or Articles of Religion to
be proposed in presence of the Nobility, and Lords of his
Majesties secret Counsel, the matter they should talk
upon was comprehended in these three propositions un-
der-specified. 1. It is against the Word of God, & the
custome of the ancient Church to use a Tongue unknown
to the people in common prayer and administration of
the Sacrament. 2. Every Church hath authority to ap-
point, take away, and change Ceremonies and Eccle-
siasticall Rites, so the same be to edification. 3. It cannot
be proved by the Word of God that there is in the Masse
offered up a Sacrifice propitiatory for the quick and the
dead. It was hereupon fully resolved by the Queens
Majesty, with the advise foresaid, that it should be in writ-
ting on both parts, for avoiding of much altercation in
words, and in English, and each of them should deliver
their Writings to the other what were to be improved
therein, &c. And their Writings were to be put in the
English Tongue. Now after they had sitten one day in
this conference, the second day it was broken up by the
Papists default, for they would have the matter inverted &
altered, that was appointed and agreed upon. Afterwards

for this contempt so notoriously made, and dissolving of the Assembly, and the godly & most christian purposes of the Queens Majesty made frustrate, the B. of Winchester and Lincolne who shewed more folly then the other, were condignly committed to the Tower of London. Boner about this time B. of London was committed to the Marshalsea, whereas he both in his blind bloody Heresie, as also in his deserved captivity, long remained abiding the Queens pleasure.

About this time at the beginning of the flourishing Raign of Queen Elizabeth, was a Parliament summoned and holden at Westminster, wherein was much debating about matters touching Religion, and great study on both parts imployed, the one to retain still, the other to impugne the Doctrine and faction which before in Queen Maries time had been established. But especially here is to be noted, that though their lacked no industry on the papists side to hold fast that which they most cruelly from time to time had studied, and by all means practised to come by, yet notwithstanding was the providence of God at that time, that for lack of the other Bishops, whom the Lord had taken away by death a little before, the residue that there were left could do the lesse. And in very deed (God be praised therefore) did nothing at all in effect, although yet notwithstanding their lacked in them neither will nor labour to do what they could, if their cruell ability there might have served. Although in this Parliament then, some diversitie there was of judgement and opinion between parties, yet notwithstanding through the mercifull goodnesse of the Lord, the true cause of the Gospel had the upper hand, the Papists hope was frustrate, and their rage abated, the order and proceedings of King Edwards time concerning Religion was revived again, the Supremacy of the Pope abolished, the Articles of bloody Statutes of Queen Mary repealed, briefly the furious fire-brands of cruell persecution which had consumed so many poor mens bodies, were now extinct & quenched. Finally, the old Bishops deposed for that they refused to

for

Daily

ath in renouncing the Pope, and not subscribing to Queens just and lawfull Titles, in whose roomes and tes, were others put.

The Scottish Martyrs.

Having spoken of the Martyrs of England, let us now speak of the Martyrs of Scotland. And first to begin th M. Patrick Hammilton Abbot of Ferm, he was a man ly descended, for he was Nephew to the Earle of Ar- by his Father, & to the Duke of Albany by the Mother, much past twenty three years of age, this young ntleman had travelled in Germany, & falling in famili- y with Martin Luther, Philip Melanchton, Frances Lambert & r learned men, was by them instructed in the know- e of true religion; In the profession whereof he was alous as he was resolved to come back into his coun- , & communicate the light he had received unto others nder colour of conference he is brought to S. Andrews cused before the B. for maintaining erroneous points arine, as that the corruption of sin remains in chil after their baptisme. 2. That no man by the po of his free will can do any good. 3. That no man is out sin so long as he liveth, &c. After answer and ture of the Theologs of these Articles he maintained, eclared to be an hereticke, & given over into the hands e secular power to suffer punishment due to hereticks. was condemned by the secular Judge, & burnt alive: n he came to the place of Execution hee put off his n, and gave it with his bonnet, coat and other appar- to his servant, saying this outward will not help me yet will do thee some good, I have no more to leave , but the example of my death, which I pray thee p in mind, for albeit the same be bitter and painfull mans judgement, yet is it the entrance to everlasting which none can inherite that denieth Christ before congregation. At his death the Friers bered him ing him convert, pray to our Lady, & say, Salve Regina,

but none was more troublesome then Frier Alexand
Campbell whom he often besought to depart and not
ver him, but when he would not cease, he said, wicked m
thou knowest I am not an heretick, and that it is
truth of God for which I now suffer, so much thou did
confesse unto me in privat, & thereupon I appeal the
answer before the judgement seat of Christ: his body w
quickly consumed, for the fire was vehement, but
patience and constancy he shewed in his dying, stirred
such compassion in the beholders as many of them dou
ed not to say that he suffered an innocent, & was indee
true Martyr of Christ. This opinion was further c
firmed by the death of the Frier: the manner of it,
within a year and lesse, he fell into a frensie and died
one desperat; numbers were brought to the knowle
of the truth by his suffering. This M. Patrick Hammil
suffered martyrdome in the year of God, 1527. Un
James Beton Archbishop of St. Andrews & Chancellour
the Kingdom.

After the death of Mr. Patrick Hammilton, his Bro
german James Hamilton of Levingston was accused like w
but the King did cause convey him secretly out of
way. Alis Kathren Hammilton his sister was accused,
being questioned upon works, she answered that
was saved by his works. Then John Spence spake to h
the works of congruo & condigno, to which she answe
wouth here, work there, what kind of working is all t
no works can save me but Christs. At this the king
ing present laughed, & after conveyed her away secret
One Henry Forrest a Monk of the order of Benet, and C
ler, as they spoke then, was also accused of Heresie,
without sufficient proof. Then he was sent to Walter A
(whom Buchanen in his Satyr against the gray Fri
called Langius) to be confessed, Langius having asked
by way of confession what he thought of Patrick Hammil
he answered that he was a good man, & that his artic
were to be mantained. Lang discovers this simple m
confession, and this confession being taken for a sufficie

wof, the poz man was condemned to bee burnt, & so hee as immediatly after they degraded him accozding to heir custome. As they were leading him to the executi- n place, he complained of the Frier who had betrayed im, & said let no man trust the false Friers after mee. hey were despisers of God and deceivers of men, they urnt him at the nozth style of the Abbey Church in St. ndrews, that the hereticks of Angus might see the fire.

Mr. Normond Gourley and David Straton were brought to ryal, and condemned, the one foz denying purgatozy, & at the Pope should have no jurisdiction within Scotland, he other was charged with the same points, and further as accused foz mantaining that Tithes were not due to hurch-men, which point he denied, confessing that the ithes of some fish which his servants had taken at sea eing too rigourously exacted, hee said that if they would ave the tithes of the fishes, they should go and receive em where the stock was taken, and that he gave ozder his servants to cast every tent fish they took into the a, because he saw nothing but rigour would content the hurch, these two were burnt at one stake as hereticks, tween Leith and Edinburgh to the intent the inhabitants Fyfe seing the fire, might bee stricken with the mozе rrour & fear not to fall into the like.

After the death of the fozesaid Martyrs under James noun Archbishop of St. Andrews, consultation was taken the Bishops to proceed & to burn moe hereticks, foz en men began liberally to speak of religion. A merry entleman named John Lindsay familiar to B. James Beton anding by when consultation was had, said, my Lozd, ye burn any mozе except ye follow my counsell, ye will terly destroy your selves, if ye will burn them, let them burnt in hollow Cellars, foz the smoak of Mr. Patrick ammilton hath infected as many as it blew upon. Thus pleased God that they should be taunted in their own ce.

At this time when Normond Gourlay & David Straton were t to tryal and condemned, were summoned Sir William

Kirk, Adam Dayes, Henry Kennes, John Stewart of Leith, with di-
verse others, such as Mr. William Johnstoun Advocat, Mr.
Henry Henderson Schoolmaster of Edinburgh, of whom some
compeared in the Abbey Kirk of Halyrudhouse, and so abju-
red, and publickly burnt their Bills; the burning of the
Bill was a sign of recantation, others compeared not, &
therefore was exiled.

About this time Mr. George Buchanan for some byting
verses against the Franciscans, was commanded to prison,
but he escaping by a window of the Chamber where he
was detained prisoner, whilest the Keepers were fast a-
sleep, fled into France, thus there passed few dayes wherein
some one or other was not called into question for Reli-
gion, but the more hot the persecution was, the savour
of the truth did every day the more increase.

The Archbishop James Betoun committed the charge of
all Church affairs to his Nephew the Cardinal, who suc-
ceeded in his place, for he was sickly himself, and not sel-
dom abroad. In his time lived Mr. John Major, Hector
Boeth. Gilbert Crab, & William Gregory, men of good learning
and worthy to be remembred. Hector Boethius was Prin-
cipall of the College of Aberdene, a great Philosopher,
much commended by Erasmus for his eloquence and felici-
tie of ingenie. Buchanan who could well discern of learned
men, speaking in a certain place of him, saith, quod non so-
lum artium liberalium cognitione supra quam illa ferebant tempora insigni-
ter, sed etiam humanitate & comitate singulari præditus, that he was
not only learned in the liberall Sciences above the con-
dition of these times, but also of an exceeding courteous
and humane inclination, yet is he traduced by some of the
English Writers for a fabulous and partiall Historian.
But they who like to peruse his History, will perceive
that is spoken out of passion and malice, & not upon just
cause. Mr. John Mair wrote also the History of Scotland,
and wrote upon the four Evangelists.

Sir John Borthwick knight, commonly called Captain
Borthwick, who being accused of heresie (as the Papists ca-
ll it, & cited therefore, and not appearing, and escaping into
other Countreys, was condemned for the same, being ab-
sent

ent, by the sentence of David Betown Archbishop of St. An-
rews, & other Prelats of Scotland, & all his goods confiscat,
nd his picture at last burned in the open Market place.
e Articles whereupon he was accused and condemned
ame to his hands, whereunto he answered very wisely &
eligiously, confuting them all.

At this time also was Thomas Forrer Priest, Frier John
ello, Frier Beverage, Duncan Simpson Priest, Robert Foster a
Gentleman, with three or four other men of Striviling per-
ecuted for the Gospel & testimony of Christ. This Dean
Thomas Forrer preached every Sunday to his Parishoners
he Epistle or Gospel as it fell for the time, which then
as a great novelty in Scotland, to see any man preach ex-
ept a black Frier, or a gray Frier, & therefore the Friers
nvyed him, & accused him to the B. of Dunkel, in whose
Diocesse he remained, as an heretick, & one that shewed
e mysteries of the Scriptures to the vulgar people in
nglish, to make the Clergy detestable in the sight of the
eople. The B. of Dunkel named George Crighton, moved
y the Friers instigation, called the said Dean Thomas, &
id unto him, my Joy Dean Thomas, I love you well, and
herefore I must give you my counsel how ye shall rule &
uide your self. To whom Thomas said, I thank your
ordship heartily. Then the B. began this counsel in
is manner, my Joy Dean Thomas, I am informed that
e preach the Epistle or Gospel every Sunday to your pa-
ishoners, and that ye take not the Cow nor the uppmost
loath from your parishoners, which thing is very pre-
icial to the Church-men, therefore my Joy Dean Tho-
as, I would ye took your Cow and your uppmost cloath or
ortuary as other Church-men do, or else it is too much
o preach every Sunday, for in so doing ye make the peo-
le think that we should preach like wise, but it is enough
or you when ye find any good Epistle, or any good Gospel
hat setteth forth the liberty of the holy Church, to preach
hat, & let the rest be. Thomas answered, My Lord, I think
hat none of my parishoners will complain that I take
ot the Cow nor the uppermost cloath, but will gladly

give me the same, together with any other thing that they have, & I will give & communicate with them any thing that I have, & so my Lord we agree right well, and there is no discord amongst us. And where your Lordship saith it is too much to preach every Sunday, indeed I think it too little, & also would with that your L. did the like. Nay, nay, Dean Thomas (saith my Lord) let that be, for we are not ordained to preach. Then said Thomas, when your L. biddeth me preach when I find any good Epistle, or a good Gospel, truly I have read the New Testament & the Old, and all the Epistles and the Gospels, & amongst them all I could never find any evil Gospel, or any evil Epistle, but if your L. will shew me the good Epistle, and the good Gospel, & the evil Epistle, & the evil Gospel, then I shall preach the good & omit the evil. Then spake my Lord stoutly, & said, I thank God that I never knew what the Old or New Testament was (and of these words arose a proverb which is common in Scotland, ye are like the B. of Dunkelden that knew neither new nor old Law) therefore Dean Thomas I will know nothing but my Portuise and my Pontificall; Go your way, & let be all these fantasies, for if ye persevere in these erroneous opinions, ye will repent it when ye may not mend it. Thomas said, I trust my cause is just in the presence of God, & therefore I passe not much what do follow thereupon; & so my Lord and he departed at that time. And soon after a summonds was direct from the Cardinal & St. Andrews, and the said B. of Dunkelden upon the same Dean Thomas Forret, and upon two black Friers called Friet John Kello, and another called Beverage, and upon one Priest of Strivling called Duncan Simpson, and one Gentleman called Robert Forrester in Strivling, with other three or four with them of the Town of Strivling, who at this day of their appearance, & for their summonding, were condemned to the death without any place of recantation (because, as was alledged, they were Hereticha, or chief Hereticks, & teachers of Heresies, and especially because many of them were at the Baptell and Marriage of a Priest who was Vicar

of

Tillibodie beside Striviling, and did eat flesh in Lent, at the
Brydell, and so they were altogether burnt upon the
stle-hill of Edinburgh, where they that were first bound
the Stake, godly & marvellously did comfort them that
me behind. At this time likewise were apprehended
of the Diocesse of Glasgow, the one named Jeremiah Rus-
gray Frier, a young man of a meek nature, quick
rit, and good learning; and one Alexander Kennedy who
ed not eighteen years of age, one of excellent wit in
gar poesie. To assist the B. of Glasgow in that cruell
gement, or at lest to dip his hands in the blood of the
ints of God, were sent Mr. John Lawder, Mr. Andrew O-
ant, and Frier Mortman, servants to Satan, apt for that
rpose. The day appointed to the cruelty approaching,
two poor Saints of God were persecuted before these
udy Boutchers. Grievous were the crimes that were
to their charge, Kennedy at the first was faint, & glad-
would have recanted, but while the place of repentance
as denyed unto him, the Spirit of God, which is the
pirit of all comfort began to work in him, yea the in-
rd comfort began to brust forth, as well in visage as
tongue & word, for his countenance began to be cheer-
l, and with a perfect joy upon his knees, he said, O e-
rnal God, how wonderfull is that love and mercy that
ou bearest unto mankind, and unto me the most catiff &
iserable wretch above all others; for even now when
would have denyed thee and thy Son our Lord Jesus
hrist, my only Saviour, and so have cast my self into e-
rlasting damnation, thou by thine own hand hast pulled
e from the very bottom of hell, & made me to feel that
avenly comfort, which takes from me that ungodly
ar, wherewith before I was oppressed. Now I defy
ach do what ye please, I praise God, I am ready. This
odly & learned Jeremie railed upon by these godlesse Ty-
nts, answered, this is your hour and power of dark-
esse. Now sit ye as Judges, and we stand wrongfully
ccused, & more wrongfully to be condemned, but the day
all come when our innocency shal appear, and that ye
shal

shall see your own blindnesse to your everlasting confu-
on. Go forward and fulfill the measure of your iniqui-
While that these servants of God thus behaved them-
selves, variance ariseth betwixt the B. & the beasts th-
came from the Cardinal: for the B. said, I think it be-
ter to spare these men then to put them to death, where-
the idiot Doctors offended said, what will ye do my Lord
Will ye condemn all that my Lord Cardinall and the
ther Bishops and we have done? If ye so do, ye shew you-
self enemy to the Church and us, and so we will repu-
you, be ye assured. At which words the faithfull ma-
afraid, adjudged the innocents to die according to the d-
sire of the wicked, and so they were burnt, constantly tri-
umphing over death and Satan in the midst of the fire.

The King at this time was ruled wholly by the Car-
dinal, and made a solemn vow that none should be spare-
that was suspect of heresie, yea although it were his ow-
son, which put many into fear.

The fearfull visions which the King had by night muc-
terrified him, that he withdrew his mind wholly from th-
extremities on which the Clergy had set him.

The King died in the year of the Lord 1542. being o-
verwhelmed with grief and passion for the losse of his A-
my received at Solway by the Englishes, he departed this li-
at Falkland in the 32 year of his age, some few dayes be-
fore he died, he had advertisement that his Queen was d-
livered of a daughter at Linlithgow, at which time it is sa-
he burst forth in passion, saying, it came with a Lass
(meaning the Crown) and will go with a Lasse, the wo-
it, after which he was not heard to utter many words.

The Earle of Arran, Lord Hammilton was chosen Regen-
and Governour of the Realm. At this time there was
certain act of Parliament made, giving priviledge to al-
men of the Realm of Scotland to read the Scripture i-
their Mother tongue and language, excluding nevertheless all reasoning, conference, convocation of people to hear the Scriptures read or expounded. Which liberty of reading being granted by publict proclamation lacked not his own fruit, so that in sundry parts of Scot-

land thereby were opened the eyes of the elect of God to see the truth, & to abhor the Papistical abominations. Now there was certain in St. Johnston that were apprehended & accused for transgressing the act of Parliament before expressed, & then conference & assemblies in hearing and expounding the Scripture against the Tenor of the said act. All these were condemned & judged to death, as Robert Lamb, William Anderson, James Hunter and his wife Helen Stirk and others, and that by an assise by violating as was alledged the act of Parliament in reasoning and conferring upon the Scripture, for eating flesh upon the dayes forbidden, for dishonouring of Images, &c. There was great intercession made by the town in the mean season, for the life of these persons aforenamed to the Governour who of himself was willing to have done that they might have been delivered. But the Governor was so subject to the appetite of the cruel Priests, that he could not do that which he would, yea, they menaced to assist his enemies, & to depose him except he allowed their cruelty, the men were hanged, & the women drowned. Robert Lamb prophesied of the ruine & plague that came upon David Beton the Cardinal thereafter

The Martyrdome of Master George Wishart.

This Mr. George was a brother of the house of Pitarrow in Merns, a man of a great knowledge, &c. Hee made his chief resort in the townes of Dundie & Montrose, where hee taught publickly with great profite & applause. Ye is discharged from preaching at Dundie, he goeth to the West where the Archbishop of Glasgow seeketh to apprehend him. In end he is apprehended and put to his tryall, and condemned to be burnt as an heretick. As he came forth of the Castle gate, there met him certain beggars asking his almes for Gods sake. To whom he answered I want my hands wherewith I should give you almes, but the mercifull Lord of his benignity and abundance of grace that feedeth all men, vouchsafe to give you necessaries both unto your bodies and souls, then afterward mee with him two false fiends, I should say Friers, saying,

Mr.

Mr. George pray to our Lady that she may be Mediatrix for you to her Son, to whom he answered meekly, cease tempt me not my brethren. After this he was led to the fire with a rope about his neck, & a chain of iron about his midle. After his prayer made to God, and his exhortation to the people, the hangman that was his tormentor, sate down upon his knees, and said, &c. I pray you forgive me, for I am not guilty of your death, to whom he answered, come hither to me, when that hee was come to him, he kissed his cheek, and said, Lo here is a token that I forgive thee, my heart do thy office, and by and by he was put upon the Gibbet and hanged, and there burnt to powder. At his execution he prophecies of the Cardinals death, he who from yon higher place beholdeth us with such pride, shal within few dayes lye in the same as ignominiously, as now he is seen proudly to rest himself. The Cardinals death is conspired by Normond Lesly brother to the Earle of Rothesse, John Lesly his Unckle, William Kirkaldy of Grange, Peter Carmichel of Fyfe, & James Melvill one of the house of Carnble, they met at St. Andrews, and entered into the Cardinals chamber and killed him in his chamber. The people of the town crying for a sight of the Cardinals corps, was brought to the very same place where he sate beholding Mr. George Wishart his execution, many then did call to mind the Martyrs last words were thereby confirmed in the opinion they had of his piety and holinesse.

After this David Betoun succeeded John Hammilton Archbishop of St. Andrews, who to the intent that he would in no wayes appear inferiour to his predecessor in augmenting the number of the holy martyrs of God, in the next year following, called a certain poor man to judgement whose name was Adam Wallace, he was accused for teaching, saying and teaching of abominable heresies which are particularly laid to his charge, as first thou hast said and taught that the bread and wine on the Altar, after words of consecration are not the body & bloods of Christ. He turned to the L. Governor, who was there present

with

th a number of Noblemen, and of the Clergy, saying, said never, nor taught nothing but that I found in this k and writ (having there a Bible at his belt, in French, ch & English) which is the word of God, and if yee will content that the Lord God and his word be judge to e, and this his holy writ, here it is, & where I have said rong, I shall take what punishment ye shal put to mee, r I never said nothing concerning this that I am ac- sed of, but that which I find in this write, &c. They ve forth sentence and condemned him by the laws, and left him to the hands of the secular power in the hands S. J. Campbel Justice Deputy, who delivered him to e Provest of Edinburgh to bee burnt on the Castle-hill, ho incontinent made him to bee put into prison with rons about his legs and neck. At his forthcomming e Provest with great menacing words forbade him to eak to any man, or any to him, as belike hee had com- andment of his superiors. Comming from the town the Castle-hill, the common people said, God have mer- upon him, & on you said hee, being beside the fire, he ted up his eyes to heaven twise or thrise, & said to the ople, let it not offend you that I suffer the death this y for the truths sake, for the Disciple is not above his aster. Then was the Provest angry that hee spake, en looked he to heaven again & said, they will not let e speak. The cord being about his neck, the fire was ghted, and so departed he to God constantly and with od countenance to our sights.

There arose in Scotland about this time a Schisme for e Pater Noster, by reason of a Sermon of Richard Marshall lack Frier, teaching that the Pater Noster should not be d to Saints, whereupon the Doctors of the University St. Andrews, together with the gray Friers who long o taught the people to pray the Pater Noster to Saints, great indignation, that their old Doctrine should be pugned, & stirred up a gray Frier called Toitts to preach ain to the people that they should & might pray the Pa- Noster to Saints: Upon this followed incontinent a

dangerous schisme in the Church of Scotland, for not only the Clergy but the whole people were divided among themselves, one defending the truth, and another the Papistry, in such sort, that there arose a Proverb, to whom say ye your Pater Noster. And although the Papists had the upper hand as then, whose works were almost holden for Law, so great was the blindnesse of that age, yet God so inspired the hearts of the common people, that so many could get the understanding of the words of the Lords Prayer in English, which was then said in Latine, utterly detested that opinion, holding that it should be in no wayes said to the Saints, so that the Craftsmen & their servants in their Booths, when the Frier came, exploded him with shame enough, crying Frier Pater Noster, Frier Pater Noster, who at last being convict with his own conscience, was ashamed of his former Sermon, was compelled to leave the Town of St. Andrews. Shortly the Christians were so hotly offended, and the Papists on the other side so proud and wilfull, that necessary it was to eschew greater inconveniences, that the Clergy at last should be assembled to dispute & conclude the whole matter, that the Lay people might be put out of doubt, which being done, and the Universitie agreed, whosoever had been present might have heard much subtill Sophistry for some of the popish doctors affirmed that it should be said to God formaliter, & to Saints materialiter, others ultimate & non ultimate: Others said it should be said to God principaliter, and to Saints minus principaliter: Others, that it should be said to God primarie, and to Saints secundarie. Others that it should be said to God capiendo stricte, & to Saints capiendo large. Which vain distinctions being heard & considered by the people, they that were simple remained in greater doubtfulnesse then they were in before, so that a well aged man and servant to the Superiour of St. Andrews, called the Subprior Thome, being demanded to whom he said his Pater Noster, he answered to God only. Then being asked again what should be said to the Saints, he answered, give them Aves and Creeds enough in the devils name,

for

that may suffice them well enough, albeit they do not
eil God of his right. Others making their vaunts of
e Doctors, said, that because Christ (who made the Pater
oster) never came into the Isle of Britain, & so understood
ot the English tongue, therefore it was that the Doctors
ncluded it should be said in Latine. This perturbation
d open slander yet depending, it was thought good to
ll a Provinciall Counsel to decide the matter, which
eing assembled at Edinburgh, the Papists being destitute
reason, defended their parts with lies, alleadging that
e University of Paris had concluded that the Lords pray-
should be said to Saints, but because that could not be
oved, & that they could not prevail, by reason they used
eir will in place of reason, & sometime despitefull and
njurious talk. As Frier Scot being asked of one to
hom he should say the Pater Noster, he answered, saying,
y it to the devil knave. So the Counsel perceiving
ey could profite nothing by reasoning, they were com-
elled to passe voting, that is to the numbering of votes.
But then incontinent they that were called Church men
ere found divided and repugnant among themselves.
or some Bishops with the Doctors & Friers consented
hat the Pater Noster should be said to Saints, but the Bi-
hops of St. Andrews Cairhnes and others with other mo
earned men refused utterly to subscribe the same. Final-
y with consent of both parties, commission was given
y the holy Church to Dean John Winram then Superior
f St. Andrews to declare to the people how and after
hat manner they should pray the Lords prayer, who
ccepting to the Commission declared that it should bee
id to God, with some other restrictions which are not
ecessary to be put in memory, and so by little and little
he bruit and tumult ceased.

Queen Dowager past by sea to France and took with her
iverse of the Nobility of Scotland, with diverse Barons
Gentlemen and many others. The Dowager had to pra-
tise somewhat with her brethren the Duke of Guise and
he Cardinall of Lorrane, the weight whereof the Gover-

nor

nor after feit, for shortly after her return was the Go
vernor deposed of his government (justly by God, bu
most unjustly by man) and she made Regent in the yea
of our Lord 1554. She was an deadly enemy to th
Gospell.

In the cruel persecution used by M. Mary of England
were godly men dispersed into diverse nations, of whom
it pleased the goodnes of God to send some unto us for ou
comfort and instruction. And first came a simple man
William Harlaw, whose erudition, although it excelled not
yet for his whole and diligent plainnesse in doctrine is h
to this day worthy of praise, & remains a faithfull mem
ber within the Church of Scotland. After him came tha
notable man John Willock as one that had some commissi
on to the M. Regent from the Dutchesse of Emden, but
his principal purpose to assay what God would work by
him in his native country. These two did some time
in several companies assemble the Brethren, who by
their exhortations began greatly to be encouraged, and
did shew that they had an earnest thirst of godlinesse. And
last came John Knox, who both privatly and publickly
preached the word of God.

John Knox returned again to France to visite that little
flock of his which he had in Geneva of the Englishes, which
the wickednesse of men had compelled him to leave. Im
mediatly after his going away the Bishop summoned
him for non-appearance, burnt him in Effigie at the Cros
of Edinburgh in the year of our Lord 1555. from the which
unjust sentence the said John made his appellation, & caus
ed to print the famine, & directed it to the Nobility and
Commons of Scotland, which is yet to be seen. But John
Willock returning again from Emden and others, as Willi
am Harlaw, John Dowglas, and others, began in Edinburgh and o
ther Towns of the Country publickly to exhort. The
Nobility and Gentry and others, being by them godlie
instructed and comforted, they keep their conventions, &
held Counsels with such gravity and closeneſſe, that the
enemies trembled. The Images were stollen away in

all

all parts of the Countrey. And in Edinburgh was that great Idol called St. Gile, or Sanctus Egidius, first drowned in the north Loch, after burnt, which raised no small trouble in the Town, for the Friers roping like Ravens upon the Bishops, the Bishops ran upon the Queen, who to them was favourable enough, but that she thought it could not stand with her advantage to offend such a multitude as then took upon them the defence of the Gospel, and the name of Protestants, & yet consented she to summond the preachers, whereat the Protestants neither offended, nor yet thereof afraid, determined to keep the day of summonds, as that they did, which perceived by the Prelats and Priests, they procured a Proclamation to be publickly made that all men that were come to the town without commandement of the authority should with all diligence repair to the Borders, and there remain fifteen dayes, for the B. of Galloway in this manner of ryme said to the Queen, Madam because they are come without order, I rid you send them to the Border. New had God so provided that the quarter of the West-land (in the which was many faithful men) was that same day returned from the Border, who understanding the matter to proceed from the malice of the Priests, assembled themselves together and made passage to themselves, till that they came to the very privie Chamber, where the Queen Regent and the Bishop were. The Gentlemen began to complain upon their strange entertainment, considering that her Majesty had found in them so faithfull obedience in all things lawfull. While the Queen began to craft, a zealous and bold man James Chalmers of Gaithgyrth said, Madame, we know that this is the malice & device of the Jewels, and of that Bastard (meaning the B. of St. Andrews) that standeth by you, we avow to God we shal make a day of it, they oppress us & our Tennants, for feeding of their idle bellies, they trouble our Preachers & would murther them and us, shall we suffer this any longer: no Madame it shal not be, & therewith every man put on his steelbonnet. There was heard nothing of the Mr. part, but

but my loves, my hearts, what ailes you, me meanes no evill to you nor to your preachers, the Bishops shall do you no wrong, ye are all my loving subjects, I know nothing of this proclamation; the day of your Preachers shall be discharged, & we will hear the controversie that is betwixt the Bishops and you, they shall do you no wrong. My Lords (said she to the Bishops) I forbid you either to trouble them or their preachers. And unto the Gentlemen who were wondrously commoved, she turned again and said. O my hearts, should you not love the Lord your God with all your hearts, & with all your minds, & should ye not love one another as your selves. With these and the like words she keeped the Bishops from buffets that time, and so the day of summonds being discharged, began the brethren universally further to bee encouraged, but yet could the Bishops in no sort be quiet, for St. Geils day approaching, they gave charge to the Provest Baillies and Counsell of Edinburgh, either to get again the old St. Gile, or else upon their expenses to make a new image. The Counsel answered that to them the charge appeareth very unjust for they understood that God in some places had commanded idols and Images to be destroyed, but where hee had commanded Images to be set up, they had not read, and delived the B. to find a warrand for his commandement. Whereat the B. offended, admonished under pain of cursing which they prevented by a former appellation, appealing from him as a partial and corrupt Judge unto the Popes holinesse, and so great things following that passed in oblivion. Yet would not the Priests & Friers leave to have that great Solemnity and manifest abomination which they accustomedly had upon St. Giles day, to wit, they would have that Idol born, & therefor was all preparation duly made. A Marmouset Idol was borrowed from the Gray-friers. Thus the priests and the Friers carried with Tabors & Trumpeters, Banners and Bag-pipes, and who was there to lead the ring, but the Queen Regent her self with all her havelings for honour of that feast, wel, about

goeth

eth it, & cometh down the high ſtræt to the Bow. The
. Regent dyned that day in Alexander Carpenter his houſe,
twixt the Bowes, and ſo when the idol returned back
gain, ſhe left it and paſt in to her dinner. The hearts of
e bretheren were wonderfully inflammed to ſee ſuch a-
mination ſo manifeſtly maintained, and ſo immediat-
after that the M. was entered into the lodging, ſome of
em drew nigh unto the Idol, and willing to help to
ar him, & getting the ferto; upon his ſhoulders, &c. And
me began to cry, down with the idol, down with it, and
in without delay, it was pulled down and broken, the
iells & Friers fled. M. Argent laid up this amongſt
r other inventions, till that ſhee might have ſeen the
me proper to have revenged it. After this ſome Do-
mien, & Barrons, and others reſolving upon a Refor-
ation of Religion, their petitions put up to the M. Re-
nt taking no effect, joyning in Counſel, did bind them-
ves by oaths and ſubſcriptions to aſſiſt one another, &
ard their lives and ſubſtance to advance the cauſe of
ligion, and ſo proceeded peece & peece till the reformа-
n was eſtabliſhed.

Shortly after theſe things, that cruel tyrant, and un-
rciful hypocrite, falſly called B. of St. Andrews appre-
nded that bleſſed Martyr of Chriſt Jeſus Walter Mill, a
an of decrepped age, whom moſt cruelly & moſt unjuſtly
put to death by fire in St. Andrews in the year of God,
58. Which thing did ſo highly offend the hearts of all
olly, that immediatly after his death, began a new fer-
ncy among the whole people, yea, even in the Town
St. Andrews, began the people plainly to condemn ſuch
moſt cruelty, his conſtancy moved to the hearts of ma-
, that the B. ſteward of his Regality, Provoſt of the
own called Patrick Lermond refuſed to be his temporall
dge, to whom it appertained if the cauſe had been juſt.
lſo the B. Chamberlane being therewith charged,
uld in no wayes take upon him ſo ungodly an office,
, the whole town were ſo offended with his unjuſt
ondemnation, that the B. ſervants could not get for

their money so much as one cord to tye him to the Stake
or Tar-barrel to burn him, but were constrained to cu
the cords of their own masters Pavilion to serve the
turn. Nevertheless one servant of the B. more ignoran
and cruel then the rest, called Allexander Somervel interp
sing the office of a temporal judge in that part, conde
ed him to the fire. While he was exhorting the peop
there was great mourning and lamentation of the mu
titude, for they perceiving his patience, stoutnesse & bol
nesse, constancy & hardinesse were greatly moved a
stirred up, and their hearts mightily inflammed for him
This Walter Mill was the last Martyr that died in Scotla
for Religion, & his death, the very death of Poppy in th
Realm.

John Knox returns again from Geneva to Scotland a
joynes himself to the congregation (for the Reformer
of Religion at this time were called the congregation)
preached to them at Perth where the Reformation bega
the people having heard how odious idolatry was in Go
presence, what commandment hee had given for the
struction of the Monuments thereof, and what idolat
and what abomination was in the Masse, they were
inflammed, that neither could the exhortation of th
Preachers, nor the commandment of the Magistrat ha
them from destroying the places of idolatry. So the M
nastry at Perth was demolished, the Charter-house a buil
ing of exceeding cost & largnesse was not only ruined, b
the stones and timber so quickly taken away, as in le
then two dayes space a vestige thereof was scarce r
maining to be seen. the Images were pulled down
Cowper in Fyfe, which the Curat took so heavily as the nig
following he put violent hands in himself. And so the
mages & Altars, and Monasteries were demolish
throughout the Countrey, and by the just judgement
God in the same place where Walter Mill was burnt, t
Images of the great Church of the Abbey which pass
both in number & costlinesse were burnt as the rest were
When D. Regent heard what was done at Perth he w

inraged that she did vow utterly to destroy St. Johnston
an, Woman & Child; and to consume the same by fire,
thereafter to salt it in sign of a perpetuall desolation.
e congregation labours to pacifie the M. Regents
e by their Letters directed unto her, but her rage and
Priests could not be stayed; but forward they move
inst these, who then were in St. Johnston a very few
mean number of Gentlemen, who perceiving the ex-
nity to approach, did write to all their brethren to re-
r toward them for their relief, to the which they fund
men so ready bent, that the work of God was evident-
o be espied; for the Earle of Glencarn & the brethren of
Mess, came with all haste for the relief of St. John-
by whose presence the tyranny of the enemy was
led. There is an appointment concluded between
Regent & them, and so the Lords departed out of the
wn, but before their departure they make a new Co-
nt to concur & assist one another for the maintenance
eligion. The M. entered into the Town, the Duke
lleur Dosel, and the Frenchmen, who in discharging
volley of Harque buts, killed a Son of Patrick Murray
t ten or twelve years of age, who being brought to
M. presence, and understanding whose Son he was,
It is pity it chanced on the Son and nevoy the Fa-
but seing it is so chanced, we cannot be against for-
She erects idolatry against the appointment. The
egan to rage against all godly and honest men; their
s were oppressed by the French, the lawful Magi-
as well Provest & Baillies were unjustly & wich-
ll order deposed from their Authority. She left four
rs of the Souldiers to abide in the Town to main-
dolatry & to resist the congregation, and so she left
olon in extream bondage, but shortly after from
bondage was the town delivered by the Congrega-
the French forced to leave the Town, and made
e to all the Kings subjects. When the Nobility &
ry and others of the Congregation saw that their
jections was rejected of the Regent for Reforma-

tion of Religion, and strangers brought in to suppre
them, their commonwealth and posterity, Idolatry ma
tained, and Christ Jesus his true Religion despised, wh
idlebellies and bloody tyrants the Bishops maintained,
Christs true Messengers persecuted, while finally vert
contemned & vice extolled, and while that a great part
the Nobility and Commonality are most unjust y per
cuted, after consultation and good advice, they depr
her from all regiment and authority amongst them, a
this was divulgat by sound of Trumpet at the Mer
cresse of Edinburgh, and proclamed by officers of Arms
head Burrows within the Realme of Scotland.

The day following all the Souldiers in Leith, French
Scots are summoned by sound of Trumpet to depart ou
Leith within the space of 12. hours: defyance is giv
wherupon there was Skirmishing without great slau
ter, and preparation of Scalls and Ladders was m
for the assault, which was concluded by commen cons
of the Nobility and Barons. The French Souldiers
sued many a time out of Leith and did great harm thro
the Countrey, the Congregation not able to suppr
them & Q. Regent her faction, they were constraine
implore the Q. of England her aid and support, which
most willingly granted upon certain conditions spec
in a Treaty past at Barwick betwixt the Duke of No
Lieutenant to her Majesty on the one part, & certain
Commissioners on the other part. The Army she sen
Land was esteemed ten thousand men, the Town
saulted. The Q. Regent sate all the time of the ass
(which was both terrible and long) upon the fore-wa
the Castle of Edinburgh, and when she perceived the
threw of them that the Ensignes of the French were a
displayed upon the walls she did laugh heartily, and
now I will go to the Masse and praise God for that m
eyes have seen. The French proud of the victory, stri
naked all the slain, & laid their dead carcasses befor
Sun along the wall, where they suffered them to ly
dayes then one. And here we may see the inhumani

e mercilesse French. The siedge is continued, and 2000. esh men sent for that purpose, which the Camp greatly inforted, began to forget the former discomfiture, and sustain the daily Skirmishing as they did before. In which the French after the day of the assault, did ever e: ve the hurt and the repulse.

At this time Queen Regent sickned, & shortly thereaf- t she finished her life, unhappy to Scotland from the first y she entred into it, untill the day she departed this life, hich was the 9. day of June, in the year of God 1560.

Upon the 16. day of June, after the death of the Q. Re- nt, came into Scotland Monsieur Randan, & with him the ishop of Valance in commission from France, to negotiate peace, from England there came Sir William Cecill chief ecretary, & Doctor Whitton, their negotiation was long- me, for both England & we fearing deceit, sought by all eans that the Contract should be sure: In end peace as concluded & proclaimed, and sudden provision was ade for transporting of the French to France. The En- sh Army departed by Land, the most part of our Nobi- y Protestants honourably conveyed them (as in very ed they had well deserved) but Lord James would not ave the Lord Gray with the other Noblemen of England ll that they entered into Berwick. After whose returning e Counsel began to look as well upon the affairs of the ommon-wealth as upon the matters that might con- rn the stability of Religion. And first of all there is blick thanksgiving to God for their delivery, & the Mi- sters distributed as the necessity of the Countrey requi- d. And so was John Knox appointed to Edinburgh, Christo- er Goodman (who the most part of the troubles had re- ained at Air) was appointed to St. Andrews, Adam Herriot Aberdene, Mr. John Row to St. Johnstoun, Paul Messen (to hom was no infamy then known) to Jedburgh, William hristison to Dundee, David Ferguson to Dumfermling, and Mr. avid Lindsay to Leith. There were nominated for Super- ntendents & overseers, that all things should be carried the Church with order & well, Mr. John Spotswood for

 Lothian

Lothian, Mr. John Winram for Fyfe, Mr. John Willock for Glasgow, the Laird of Dun for Angus and Merns, Mr. John Carswel for Argyl and the Iles, these to be elected at the dayes appointed, unless that the Countreys whereto they were to be appointed, could in the mean time find out men more able & sufficient, or else shew such causes as might disable them from that imployment. The sum of the Doctrine that they were to establish & maintain was drawn up in plain and several heads, as most true & necessary to be believed, & to be received within the Realm, which was presented to the Parliament, and by them confirmed, ratified & approven as wholsome & sound Doctrine, grounded upon the infallible truth of God. Also at the same time in the Parliament there was an Act made against the Masse, and the sayers and hearers thereof, & the abuse of the Sacraments. And an Act for the abolishing of the Pope & his usurped authority in Scotland.

The 19 day of August 1561. betwixt seven and eight hours before noon arrived from France, Mary Queen of Scotland the widow, her husband the King of France then being dead, she is received with great mirth & joy, but the Sunday thereafter, the 24. of August, (when that preparations began to be made for that Idol of the Masse to be said in the Chapel, the godly began to be offended & displeased thereat, & to cry out against it, and openly to say, shall that Idol be suffered again to take place within this Realm? It shall not be. The Lord Lindsay (then but Master) with the Gentlemen of Fyfe and others, plainly cried in the Close or Yard, the idolatrous Priests should die the death according to Gods Law, the godly departed with grief of heart, and afternoon repaired to the Abbey in great companies, & gave plain signification that they could not abide the Land which God by his power had purged from idolatry, should in their eyes be polluted again. Great pains and travel was taken by the Nobility & the Church to move the Queen to renounce the Mass, but could never prevail with her, but were forced to suffer her to enjoy it.

In the year of God 1564. about the midst of July (the dispensation

ſpenſation of the Marriage being brought from Rome)
e Queen was eſpouſed to the Lord Darnley after the Po-
ſh manner in the Chapell of Halyrudhouſe, by the Dean
Reſtalrig, & the nert day he was by the ſound of Trum-
t proclaimed King, and declared to be aſſociated with
r in the Government.

The ſlaughter of Signeur Davie is conſpired. Diverſe
les were brought to the King of the neglect & contempt
at he was holden in, & of the great reſpect carried to the
ranger, the vanity and arrogancy of the man himſelf
as likewiſe ſo great as not content to exceed the reſt
the Court, he would outbrave the King in his apparrel,
his Domeſtick furniture, in the number and ſorts of
s horſes, & in every thing elſe, ſo as no ſpeech was for
e time more common and current in the countrey then
at of Davies greatneſſe, of the credit and honour where-
nto he was riſen, & of the ſmall account that was taken
the King, this the King taking in heart, he did open his
ief to his father, who adviſed him to aſſure the Nobili-
at home, and to recall theſe that were baniſhed in Eng-
nd, which done he might eaſily correct the inſolency and
ſpying pride of that baſe fellow. The ſlaughter of Davie
as this: The King taking the Lord Ruthven with him,
ho was but lately recovered of a feaver, and followed
four or five men at moſt, entered into the roum where
e Queen ſat at ſupper, Ruthven ſeeing Davie at the table
or the M. was accuſtomed when ſhe ſupped private, to
mit others to ſit by her) and that night the Counteſſe
Argyle, and beneath her Davie was placed, commanded
m to ariſe & come forth, for the place where he ſat did
t beſeem him. The M. ſtarting up haſtily, went haſti-
between Davies Ruthven to defend him, & Davie claſping
s hands about her midle, the King laboured to looſe
em, willing her not to be afraid, for that they were
me only to take order with that villane. Then was he
agged down the ſtairs to the Gallery, where Morton with
is company was walking, there they ſet upon him, and
riving who ſhould give the firſt ſtroak, killed him with

many

many wounds. The conspirators flée into England. The King by sound of Trumpet at the Market Crosse of Edinburgh protested his innocency, denying that ever he gave his consent to his death, yet was the contrary known to all men, so as this served only to the undoing of his reputation, and made him find few or no friends thereafter to aid him in his necessity. Inquisition being made for the murtherers, Thomas Scot Sheriff-Depute of Perth and servant to the Lord Ruthven, with Sir Henry Yair sometime a Priest, being apprehended, were after tryall hanged & quartered. Many for not appearing were denounced rebels. In all this proceeding there was none more earnest or forward then the King, notwithstanding whereof the hatred of the fact lay heavy upon him, nor could he ever after this again recover his former favour with the Queen.

Ann. 1566. the 19 of June, betwixt nine & ten of the Clock in the evening the Q. was brought to bed of a son to the exceeding joy of the Subjects, for which the Nobility and whole people assembled the next day in the Church of St. Giles, gave solemn thanks to God.

The Q. having strong went by water to Allaway, a house belonging to the Earle of Mar, and keeped private a few dayes. In that place brake out first her displeasure against the King her husband, for the following her thither was not suffered to lay but commanded to be gone. And when at any time after he came to Court, his company was so loathsome unto her, as all men perceived shee had no pleasure nor content in it, such a deep indignation had possessed her mind, because of the disgrace offered to her in the slaughter of her man Davie, the envy whereof was all laid upon the King as she would never digest it. Preparation is made for the Princes Baptism, he is baptized in Stirling the 15. day of December 1566. Ambassadors were sent from France to be Gossips & witnesses to the Baptisme. The Earle of Bedford is sent from the Q. of England, who brought with him a Font of Gold, weighing two stone weight, with a Salen and Ewer for the

Baptism

Baptism; the King was neither admitted to come to the Baptism, nor suffered to come to the feast, the Ambassadors had a watch word given them not to see nor salute him; the King all this time keeped his Chamber, his Father hearing how he was used, writ to him to repair unto him, who soon after went (without goodnight) toward Glasgow to his Father, he was hardly a mile out of Sterling when the poyson (which they had given him) wrought so upon him that he had very great pain & dolour in every part of his body. At length being arrived at Glasgow the blisters brake out of a blewish colour, so the Physitians presently knew the disease to come by Poyson, he was brought so low that nothing but death was expected, yet the strength of his youth at last did surmount the poyson. The Q. hearing that the King was recovered, shee went to Glasgow to visite him, and thereafter goes with her to Edinburgh where he is murthered by Bothwell, and the house where he lay barned with powder about twelve of the clock in the night, his bodie was cast forth in a yaird without the Town wall adjoyning close by: There was a servant likewise murthered beside him, who had been also in the chamber with him, hee had been King but 18. Months, he was of a comly stature, and none was like unto him within this Island, he died under the age of 21. years. The Earle of Lennox in the mean time wrote to the Q. to cause punish Bothwell with his other complices for murthering the King. A day is appointed for his triall by an assyse, he is acquite of the murther by the Jury, yet the suspicions of the people were nothing diminished. Bothwell is divorced from his wife, the banes of Bothwell with the Q. asked, Mr. John Craig protesteth against it, notwithstanding of his opposition the marriage went on and was celebrated the 15. of May by Adam B. of Orkney in the Abbey of Halyrudhouse after the manner of the reformed Church, yet was no sooner finished, then the ill fruits thereof began to break out. The Q. by Bothwels perswasion taking purpose to visite the Borders, and having charged the Subjects to accompany her thither with a provi-

provision for 15. dayes, it was publickly rumoured that these forces were gathering for some other businesse, and that the intention was to have the Prince her Sonne in her own custody, and taken out of the Earle of Mar his hands. The Noblemen that had combined themselves at Sterling, took Armes, Bothwel flieth, & the Queen rendereth her self to the Lords, she is sent prisoner to Lochlevin, and Bothwel was declared by open proclamation, not only the murtherer of the King, but also the committer of it with his own hand, & a thousand crowns were offered to any man that would bring him in. Bothwell taketh the sea, & there he playes the Pirat, and made spoyl of all that came in his way, he is pursued by Grange with five ships well manned, who comming upon him unlooked for as he lay in one of the Creeks of Orkney, gave him the chase, & had certainly taken him if they had not been hindered by Rocks and shallow waters. Shortly after hee was taken upon the coast of Norroway, & conveyed to Denmark, where being detected by some Scottish Merchants, he was put in a vile and loathsome prison, and falling in a frensie, which keeped him 14 years made an ignominious and desperat end, such as his wicked & flagitious life had deserved. The Q. is moved to make resignation of the Crown, the King is crowned at Sterling, the Earle of Murray is elected Regent.

Few dayes after the commitment of the Q. the Earle of Glencairn with his domesticks, went to the Chapell of Halyrudhouse where he brake down the Altars and the Images, which fact as it did content the zealous Protestants, so it did highly offend the Popish affected.

The B. of Orkney was convened before the Generall Assembly of the Church, and deposed from his function & Office for marrying the Q. and Bothwell, and the Countesse of Argyle ordained to make publick satisfaction for giving her presence at the Princes baptisme, at the Papisticall rites there used.

At this time John Hepburn called Bolton, John Hay younger of Tallow, and two chamber boyes of Bothwels, Powry & Dal-

gleish

ish were brought to triall for the Kings murther, and found guilty by their confessions, beeing entised to the said wicked fact by Bothwell.

The M. after eleven months imprisonment escapeth out of Lochlevin. The Queens resignation is decerned null being extorted by fear, and proclamations made in her name, commanding all the Leges to meet in Armes at Hamilton for pursuing the Rebels that had usurped the Royal Authority. Many of the Nobility took her part. The Regent assembleth his Forces, there gathered to him about 4000. The Queens power was much greater. The Earle of Argyle was Lieutenant on the Queens part. The battel betwen them was foughten at Langside the 13 of May 1568. The M. who stood a mile off from the battell on a little height, perceiving the field lost, made towards the borders, the rest that escaped fled the readiest way they could find, every man to his own house, the number of the slain was about 300. Many were taken prisoners, among st whom the most eminent was Lord Seaton and Rosse, the Mrs. of Cassels nd Eglinton, Sir James Hamilton of Evendale, and Sheriffs of Air and Linlithgow.

Of the Regents side one only was slain, the Lords Boome and Ochiltrie wounded: all the rest with few escaped that followed the chase too far returned with him to Glasgow, where they went first to the Church and gave thanks to God for the victory they had obtained almost without any effusion of blood. This conflict happened upon the 13. of May the eleventh day after her escape from Lochlevin. The Queen flieth to England, and writeth to Q. Elizabeth.

The B. of Orkney was reponed to his place, & for removing the scandall he was injoyned in his first Sermon to make publick acknowledgement of his fault, and crave forgivenesse of God, the Church and State whom he had offended.

The Duke of Chattellerault returned, and being made Deputy by the Queen, caused publish his Letters prohibiting the subjects to acknowledge any other Soveraign

then

then the Queen, hereupon the Regent gave forth Proclamations, charging the Lieges in the Kings name to meet him in Armes at Glasgow the 10. of March. The Regent & the Duke were agreed by the meanes of the Superintendents.

James Hamiltoun of Bothwell-haugh taketh in hand the Regents murther, he is killed by him at Linlithgow as he was riding, by the shot of a Bullet: the Murtherer escapeth, and the death of the Regent was greatly lamented.

The Earle of Lennox is chosen Regent & Governour of the Realm untill the Kings Majority, or till he were able by himself to administrate the publick affairs.

The Regent was shot by Captain Calder at Striviling, & with the same bullet Wormestoun who did what he could to save the Regent was stricken dead.

After him the Earle of Marre was elected Regent. After the Earle of Marre was the Earle of Morton elected Regent, as the man in that time of greatest courage and counsell.

The Earle of Mortoun is challenged for the murther of the Kings father by Captain James Steward, and is committed, & thereafter brought to his tryall, sentence is pronounced, & he executed for concealing the Kings murther.

The Queen is executed and beheaded after 19. years captivity in England.

The Spanish Navy was in the year of God 1588. In the year of God 1597. there was a great business for the tryall of Witches. Amongst others one Margaret Aikin being apprehended upon suspition, & threatned with torture, did confesse her self guilty; being examined touching her associats in that trade, she named a few, and perceiving her delations find credit, made offer to detect all of that sort, & to purge the countrey of them, so she might have her life granted, for the reason of her knowledge, she said that they had a secret mark all of that sort in their eyes, whereby shee could surely tell how soon she looked upon any, whether they were Witches or not, & in this she was so readily believed, that for the space of three or four moneths she

was

was carried from Town to Town to make discoveries in that kind. Many were brought in question by her delations, especially at Glasgow, where diverse innocent women through the credulity of the Minister Mr. John Cowper were condemned & put to death. In end she was found to be a meer deceiver, for the same persons that the one day she had declared guilty, the next day being presented in another habit, she cleansed, and sent back to Fife where first she was apprehended. At her tryall she affirmed all to be false that she had confessed, either of her self or others, & persisted in this to her death, which made many forethink their too great forwardnesse that way, & moved the King to recall the commissions given out against such persons, discharging all proceedings against them, except in case of voluntary confession, till a solid order should be taken by the Estates touching the forme that should be keeped in their tryall.

In the year of God 1600. was Gowries conspiracy against the King discovered, both he & his brother Mr. Alexander Ruthven were killed at St. Johnstoun, and the King delivered. The Ministers of Edinburgh being required by the Counsel to give thanks for his Majesties deliverance, refused to obey, excusing themselves that nothing ought to be delivered in Pulpit, but that whereof the truth was known, & that all which is uttered in that place should be spoken in faith. When by no perswasion they could be moved to perform that duty, it was resolved that the Counsel should go together to the Market Crosse, & that the B. of Rosse should after a narration of the Kings danger & deliverance conceive a publick thanksgiving, which was done, the multitude applauding & expressing great joy. Mr. Patrick Galloway the Mononday thereafter in presence of the King Preached at the Market Crosse, who chosen the 124. Psalm for his Theam, did take occasion to discourse of all the particulars of the conspiracy, and gave the people great satisfaction for many doubted that there had been any such conspiracy, the condition of Princes being as the Emperor Domitian said herein miserably.

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that even when conſpiracies made againſt their perſons are diſcovered, yet they are not credited unleſſe they be ſlain. The King to teſtifie his thankfulneſſe for his deliverance mortified a thouſand pound to the poor yearly to be taken of the readieſt fruits of the Abbacie of Scon. After this, order was taken for a publick & ſolemn thankſgiving to be made in all the Churches of the Kingdome. The Miniſters of Edinburgh who gave the refuſe, were commanded to remove themſelves out of the town within 48. hours, & inhibited to Preach within his Majeſties dominions under the pain of death. Three of the number, to wit, Mr. Walter Balcanquel, Mr. Wil. Watſon, & Mr. John Hall, acknowledging their fault were pardoned, and Mr. James Balfour likewiſe remitted. But Mr. Robert Bruce taking a courſe by himſelf, & ſaying he would reverence his Majeſties report of that accident, but could not ſay hee was perſwaded of the truth of it, was baniſhed the Kings dominions, and went into France.

The 15. of November a Parliament was held at Edinburgh, wherein ſentence of the forfeiture was pronounced againſt Gowry and Mr. Alexander his brother, their poſterity diſinherited, & in deteſtation of the parricid attempted, the whole ſurname of Ruthven abolished, but this laſt was afterwards diſpenſed with; & ſuch of that name as were knowen to be innocent, tollerated by the Kings clemency to enjoy their ſurnames & titles as in former times. The bodies of the two brethren being brought to the Parliament houſe, were after ſentence given, hanged upon a Gibbet in the publick ſtreet, & then diſmembred, their hands put off & affixed upon the top of the priſon houſe, and the 5. of Auguſt ordained to be keeped yearly in remembrance of his Majeſties deliverey.

Prince Charles was born at Dunfermling.

The Q. of England continuing conſtant in her affection when ſhe was asked a little before her death by the Lord Keeper & Secretary who were directed by the Counſell to underſtand her will touching her Succeſſor, anſwered, none but my Couſen the King of Scots. After which words

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e spake not much. A M. incomparable for wisedom & delity of Government. She departed this life the 24. March, in the 70. year of her age, and 44. of her raign. The same day in the forenoon the King of Scots was proclaimed King first at the Palace of White hall, next at the Crosse in Cheapside within the City of London with an infinite applause of all sorts of people. But leaving the prosecution of any moe occurences that fell out in this our Realm, which late Histories at large does declare, I shall close this part with one or two remarkable things specially concerning Glasgow, in reckoning out the Bishops of Glasgow till the Reformation, I find St. Mungo to bee the first.

This City was made famous at first by Kentigern commonly called St. Mungo. He was begotten by Eugenius the third, King of the Scots upon Thanaeis Daughter to Loth King of Picts. His Mother finding her self with child, out of shame and fear of her Fathers wrath, stole privily away; and entring into a little Vessel that shee found in the nearest coast, was by the wind and waves cast on land where the town of Culross is now situated, & there was delivered of her birth, and leaving the Child with a Nurse, returned home. His Parents being unknown, he was brought to Servanus & baptized, and bred up by him, yet it seems by the Hymne they did ordinarly sing in the Festivals that made his Father afterwards to bee known. They report of him that a Lady of good place in the Counry having lost a Ring, which her Husband gave her, as she crossed the River of Clyde, and her Husband waxing jealous, as if she had bestowed the same upon one of her lovers, she did mean her self unto him intreating his help for the safty of her honour, & that he going to the river after he had used his devotion, willed one who was making to fish, to bring him the first that he caught, which was done, in the mouth of the fish he found the Ring, and sending it to the Lady, she was thereby freed of her Husbands suspition. The credit of this I believe upon the reporters, but howsoever it be the Sea and City do both of them

them wear in their Arms a fish with a ring in the mouth even to this day: He was certainly a man of rare pietie and to the poor exceeding bountifull, lived to a great age beyond the ordinary course of men, to wit nine score and five years as in the conclusion of the hymne is said.

Cum octogenes centum quoque quinque vir annos
Complerat, sanctus est Glasgow funere functus.

he laid the foundation of the high Church of Glasgow, and was therein at his death interred.

After his death for many ages the See was in a manner desolate unto the raign of Malcolm the third, who restored the same to some integrity. The first Bishop I find named after the restitution, was 1. John Achaian, who took great pains in building the Cathedral, & having brought it to a reasonable perfection did dedicate the same in the year 1137. Joceline Abbot of Melrosse was his successor, in his time the City of Glasgow was erected a Burgh royall. William Babington Chancellor of the Kingdom was after him elected Bishop. In his time as Boeth. writeth, the fabrick of the Church of Glasgow was fully accomplished, his words are, absolutum est ea tempestate Templum Cathedrale Glasguensis sedes profecto magnifica, cujus haud exignam partem Guilielmus ibidem Episcopus liberalitate sua extruxerat, nec diu operi perfecto, superfuit. He died the 25. of January 1261.

William Rae the 19. Bishop, a good and zealous man, built the stone Bridge of Glasgow, & died in the year 1367. In the time of Mr. Matthew Glendinning the 21. B. the steeple which was all built of timber was burnt by lightning, in place whereof he intended to build one of stone, made therefore great preparation, but was prevented by death in the year 1408. His successor William Lawder finished the worke, he was Chancellor of Scotland.

Mr. William Turnbull the 25. B. founded the Colledge of Glasgow.

The cruel persecution of Christians under the Turkish Emperors.

NOw last of all having spoken of the persecutions of the Christians under the Roman Emperors in a trac-

ate by it felt, and of the persecutions of the Roman Bi-
ops in this place for the professing of the Gospel of
hrist Jesus, we shall speak a little of the miserable per-
cutions, slaughter and captivity of the Christians under
e Turks; thus from time to time the Church of Christ
most hath had little or no rest in this earth, what for the
then Emperors on the one side, what for the proud
ope on the other side, on the third side what for the bar-
rous Turk, for these are and have been from the begin-
ng the three principall and capitall enemies of the
urch of Christ signified in the Apocalypse, by the Beast,
false lamb, & the false prophet, from whom went out
e foul spirits like Frogs, to gather together all the
ngs of the Earth, to the battell of the day of the Lord
d Almighty, Apoc. 16. The cruelty and malice of
se enemies against Christs people hath been such that
judge which of them most exceeded in cruelty of perse-
tion it is hard to say, but it may bee thought, that the
ody and beastly tyranny of the Turks, especially above
the rest incomparable, surmounteth all the afflictions
d cruell slaughters that ever were seen in any age, or
d of in any story, in so much that there is neither Hi-
ry so perfect, nor writter so diligent, who inditing of
miserable tyranny of the Turks is able to expresse or
mprehend the horrible examples of the unspeakeable
uelty and slaughter exercised by these twelve Turkish
rants upon poor Christian mens bodies, within the
mpasse of these later three hundreth years. Where
although no sufficient relation can be made, nor
mber expressed, yet to give to the Reader some gene-
nerall guesse or view thereof, let us first perpend and
nsider what Dominions, Empyres, how many coun-
es, Kingdoms, Provinces, Cities, Townes, Strong
lds & forts, these Turks have surprised, and wone from
e Christians, in all which victories beeing so many.
is is secondly to be noted, that there is almost no place
ich the Turks ever came to, and subdued, where they
not either slay all the inhabitants thereof, or led away

the moſt part thereof into ſuch captivity & ſlavery th
they continued not long after alive, or elſe ſo lived t
death almoſt had been to them more tollerable. Like
in the time of the firſt perſecutions of the Roman E
perors, the saying was that no man could ſtep with h
feet in all Rome, but ſhould tread upon a Martyr, ſo he
may be ſaid that almoſt there is not a town, city or v
lage in all Aſia, Grecia, alſo in a great part of Europe and
frica, whoſe ſtreets have not flowed with the blood of t
Chriſtians, whom the cruell turks have murthered, a
of whom are to be ſeen in Hiſtories, Heaps of ſouldiou
ſlain, of men and women cut in peeces, of children ſticke
upon Poles & ſtaiks, whom theſe deteſtable Turks mo
ſpytfully (and that in the ſight of their Parents) uſe
gore to death, ſome they drag at their horſe tails, and t
mith to death, ſome they carve in peeces tying their arm
and legs to four horſes, other ſome they make Marks t
ſhot at, upon ſome they try their ſwords how deep the
can cut and ſtab, the aged & feeble they tread under the
horſe, Women with child they ſpare not, but rip their b
dies, and caſt the Infants into the fire, or otherwiſe d
ſtroy them. Whether the Chriſtians yeeld to them
yeeld not, all is a matter. As in their promiſes there
no truth, ſo in their victories there is no ſenſe of manho
or mercy in them, but they make havock of all. So th
Citizens of Troia after they had yeelded and were all pro
miſed their lives, were all deſtroyed and that horribly. A
Myſia after the King had given himſelf to the Turks ha
having promiſe of life, Mahomet the Turk ſlew him wit
his own hands. The Princes of Raſia had both their ey
put out with Baſeins red hot ſet before them. Theodoſia
ther wiſe called Caffa was alſo ſurrendered to the Turk
having the like aſſurance of life and ſafety, and yet con
trare to the league the citizens were put to the ſword
ſlain. At the winning and yeelding of Lesbos what a num
ber of young men & children, were put upon ſharp ſtake
and poles and ſo thruſt through. At the winning of the ci
of Rodes, what tyranny was ſhewed and exerciſed again
the

e poor Christians which had yeelded themselves, and a-
ainst the two Dukes Christopher Bisseret and Joannes Tran-
nger contrary to the promise and hand-writing of the
urk is to bee seen in the story of Melchior Solterus de bello
monico.

The like also is to be read in the story of Bernardus de Bry-
nbach, who writing of the taking of Hydrantum a City in
pulia, testifieth of the miserable slaughter of the young
en that were there slain, of old men troden under horse
et, of matrons & virgins ravished, of women with child
t & rent in pieces, of the Priests in the Churches slain, &
the Archbishop of that City who being an aged man, &
lding the Crosse in his hands, was cut asunder with a
oden Saw, &c. The same Bernardus also writing of the
erthrow of Nigro-Pontus, otherwise called Chalcides, de-
ribeth the like terrible slaughter which was there exer-
sed, where the Turk after his promise given before to
e contrary, most cruelly caused all the youth of Italy to
pricked upon sharp stakes, some to be dashed against
e hard stones, other some to be cut asunder in the midst,
d other more with other kinds of torments to be put to
ath, insomuch that all the streets & wayes of Chalcides did
ow with the blood of them which were there slain. In
hich History the foresaid Writer recordeth one memo-
ble example of maidenly chastity, worthy of all Chri-
ians to be noted & commended. The story is told of the
retors daughter of that City, who being the only daugh-
r of her father, and noted to be of an exceeding singular
auty, was saved out of the slaughter, & brought to Ma-
met the Turk to be his Concubine. But she denying
consent to his Turkish appetite & filthinesse, was com-
anded forthwith to be slain & murthered, and so died she
Martyr, keeping both her faith & her body undefiled unto
hrist her Spouse. The like cruelty also was shewed u-
n them which keeped the Castle, & afterwards yeelding
emselves upon hope of the Turks promise, were slain e-
ery one. What should I speak of the miserable slaugh-
r of Methone, and the Citizens thereof, dwelling in Pelo-

 ponesus

ponesus, who seing no other remedy, but needs to come into the Turks handes, set the Barn on fire wherein they were gathered together, men, women, & children, some women also with childe voluntarily cast themselves into the sea, rather then they would sustain the Turks captivity. Miserable it is to behold, long to recite, incredible to believe all the cruell attempts, and horrible slaughters wrought by these miscreants against the Christians through all places almost of the world, both in Asia, in Africa, but especially in Europe, &c. At the siege of Vienna where all the Christian captives were brought before the whole Army and slain, and diverse drawn in pieces with horses, but especially at the winning of Constantinople above-mentioned, also at Croia and Methone. What beastly cruelty was shed, it is unspeakable, for as in Constantinople Mahomet the drunken Turk never rose from dinner, but he caused every day for his dispost 200. Christian captives of the Nobles of that City to be slain before his face. So in Methone after that his Captain Omares had sent unto him at Constantinople five hundred prisoners of the Christians, the cruell tyrant commanded them all to be cut & divided asunder by the midle, & so being slain, to be thrown out into the fields.

Leonicus Chalcondyla writing of the same story, addeth moreover a prodigious narration (if it be true) of a brute Ox, which being in the fields, & seeing the carrasses of the dead bodies so cut in two, made there a loud noise after the lowing of his kind & nature, and afterwards coming to the quarters of one of the dead bodies lying in the field, first took up the one half, and then coming again took up likewise the other half, and so (as he could) joyned them both together. Which being espyed of them which saw the doing of the brute Ox, & marvelling thereat, & word being brought thereof to Mahomet, he commanded the quarters again to be brought where they were before, to prove whether the beast will come again, who failed not (as the Author recordeth) but in like sort as before, taking the fragments of the dead Corps, laid them again together

ether. It followeth more in the Author, how that Mahomet being astonied at the strange wonder of the Ox, commanded the quarters of the Christian mans body to be interred, & the Ox to be brought to his house and much made of. Some said it to be the body of a Venetian, some affirmed that he was an Illyrian, but whatsoever he was, certain it is that the Turk himself was much more bestiall then was the brute Ox, which being a beast, shewed more sense of humanity to a dead man then one man did to another.

What Christian heart will not pity the incredible slaughter done by the Turks in Euboia, where Faber testifieth that innumerable people were sticked & gored upon stakes, diverse were thrust through with a hot iron, children and infants yet not wained from the mother were dashed against the stones, and many cut asunder in the midst. But never did countrey taste and feel more the bitter & deadly tyranny of the Turks, then did Rasia called Mysia Inferior, and now Servia, where the Prince of the same Countrey being sent for, under fair pretence of words and promises to come and speak with the Turk, after he was come of his own gentlenesse, thinking no harme, was apprehended, & wretchedly and falsly put to death, and his skin flain off, his brother & sister brought to Constantinople for a triumph, & all the Nobles of his Countrey, as Faber addeth, had their eyes put out, &c. Briefly to conclude, by the vehement and furious rage of those cursed catiffs: It may seem that Satan the old Dragon, for the great hatred he beareth to Christ, hath stirred them up to be the Butchers of all Christian people, inflaming their beastly hearts with such malice and cruelty against the name & Religion of Christ, that they degenerating from the nature of men to devils, neither by reason will be ruled, nor by any blood or slaughter satisfied.

And now to speak a little of the miserable estate of the Christian captives under the Turk. And here, First is to be noted that the Turk never commeth into Europe to war against the Christians, but there followeth after

his

his Army a great number of brokers or Merchants, such as buy men & children to sell again, bringing with them long chains in hope of great cheats. In the which chains they lock them by fifty & fifty together, such as remain undestroyed with the sword, whom they buy of the spoils of them that rob and spoil the Christian countries, which is lawfull for any of the Turks Army to do, so that the rent of their spoyl or prey (whatsoever it be) be referred to the head Turk, that is to the great Mr. Chief. Of such as remain for Tith if they be aged (of whom very few be reserved alive, because little profit cometh of that age) they be sold to the use of husbandry or keeping of Beasts. If they be young men or women they be sent to certain places there to be instructed in their language & Arts, as shall be most profitable for their advantage) and such are called in there tongue Sarai, and the first care of the Turk is this to make them to deny the Christian Religion and to be circumcised, and after that they are appointed every one as he seemeth most apt, either to the learning of their Laws, or else to learn the fates of war, their first Rudiments of war is to handle the bow, first beginning with a weak Bow, & so as they grow in strength coming to a stronger Bow, and if they mille the Mark, they are sharply beaten, and their allowance is two pence or three pence a day, till they come to take Wages to serve in War. Some are brought up for the purpose to be placed in the number of the wicked Janizaries, that is the odour of the Turks Champions, which is the most abominable condition of all other. And if any of the forsaid young men or children shall appear to excell in any beauty, then they so cut, that no part of that which nature giveth to man remaineth to be seen in all his body, whereby while the freshness of age continueth, he is compelled to serve their abominable abomination, and when age commeth then they serve in stead of Eunuchs to wait upon Patrons, or keep horses or mules, or else to be scullions as drudges in their kitchens. Such as bee young Paterns & beautyful, are reputed for Concubins.

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They which be of mean beauty, serve for Matrons for their drudgry work in their houses and chambers, or else are put to spinning & such other labours, but so that it is not lawful for them either to professe their Christian Religion, or ever to hope for any libertie. And thus much for them that fall to the Turk by Tith. The other which are bought and sold among private subjects, first allured with fair words and promises to take circumcision, which if they will do, they are more favourable entreated, but all hope is taken from them of returning again into their own countrey, which if they attempt, the pain thereof is burning. And if such, comming at length to liberty will marry, they may, but then their children remain bond to the Lord for him to sell at his pleasur, and therefore such as are wise among them marry. They which refuse to be circumcised are miserably handled, &c. When they are brought to the Market to be sold, the buyer if he be disposed, plucking off their garments, vieweth all the bones & joynts of the body, and if he like them, he giveth his price and carrieth them away into miserable servitude, either to tilling of their ground, or to pasture their Cattel, or some other strange kind of misery incredible to speak of, so much that certain of such Christian captives yoked together like horse and oxen, to draw in the plough. The maid-servants likewise are kept in perpetuall toyl and work in close places, where they neither come in sight of any man, neither be they permitted to have any talk with their fellow-servants, &c. Such as are committed to keep beasts, ly abroad day & night in the wild fields, without house & harbour, & so changing their Pasture, go from mountain to mountain, of whom also beside the office of keeping the beasts, other handy-labour is exacted at spare houres, such as pleaseth their masters to put them unto. And such is the lamentable afflictions of our christian brethren under the cruell tyranny & captivity of the Turks, passing all other captivities that ever have been to Gods people, either under Pharaoh in Egypt, or under Nebuchadnezzar in Babylon, or under Antiochus in the time

time of the Machabees. We are to pity the lamentable slavery that christians are in under the barbarous Turks, and to pray for their delivery, and to be thankfull to God for our liberty and freedome.

FINIS.